

THEOLOGICAL EDUCATION WITH INFORMAL SETTLEMENT LEADERS IN
NAIROBI: PEDAGOGY FROM BELOW

By

SHETH OTIENO OGUOK

Submitted in partial fulfilment in accordance with the
requirements for the degree

DOCTOR OF PHILOSOPHY (PhD)

in the

FACULTY OF THEOLOGY

SCIENCE OF RELIGION AND MISSIOLOGY

UNIVERSITY OF PRETORIA

May 2021

Summary

THEOLOGICAL EDUCATION WITH INFORMAL SETTLEMENT LEADERS IN
NAIROBI: PEDAGOGY FROM BELOW

SHETH OTIENO OGUOK

Supervisor: **Professor Stephan De Beer**

Co-supervisor: **Professor Nelus Niemandt**

Department: **Theology and Religion**

University: **University of Pretoria**

Degree: **Doctor of Philosophy (Science of Religion and Missiology)**

Over two billion people live in slums and informal settlements globally. The statistics reveal an increase instead of reducing by 2050. Rapid urbanisation continues to intensify urban challenges around the world, including urbanising poverty. Most urban dwellers live in informal settlements in sub-Saharan Africa, implying that since over 70% of sub-Saharan Africans are Christians, most Christians within the region live in informal settlements. Moreover, although the church is the salt and light of the earth, the Church of Jesus Christ in the region is poor and live under economic injustice, political oppression, poverty, and marginalisation.

The task of transforming informal settlements into places of hope, human dignity and flourishing, requires a corresponding leadership model and educational process. This dissertation contends that institutions related to theological education have failed to play their role in transforming informal settlements. Instead, their educational processes and frameworks prepare students for the city's more affluent, formal areas. Furthermore,

through their responses, church and community leaders lamented a lack of access to relevant theological education for the context in which they live and work.

The dissertation focuses on theological education with leaders in the Kibera informal settlement in Nairobi. My argument is that the transformation of the informal settlement is, among other things, connected to the type of theological education that church leaders and their members receive. A transformative theological education must pay attention to the context under consideration and appreciate a multi-pronged and interdisciplinary approach in developing a working curriculum, epistemology and methodology. Such an exercise is possible through decolonising and Africanising theological educational curricula, epistemology and methodology and aligning them with the urban context.

The Research seeks to invite the church and theological education processes to focus on the plight of the city's poor and break loose from colonial shackles by re-examining and re-imagining themselves. It should result in missional leadership and ecclesiology.

I have applied the pastoral cycle's four moments (Incarnation, Social analysis, Theological Reflection and Missional Response) as the theological framework and structure for the thesis. I have used the cycle as a participant-observer in the Kibera community, having lived and worked there. Within the cycle's centre is a spirituality of struggle, resistance and liberation to reclaim beauty, morality, and creativity within informal settlements. It contends that the church in Kibera should not sit as a bystander and observer; instead, it should actively seek the community's welfare. Their engagement

should affect policies and practices to the global levels through ecumenism and collaborative initiatives.

Key Concepts:

Theological Education; Informal Settlements; Transformation; Praxis; Urban

Mission; Contextual Theology; Curriculum; Pastors and church leaders;

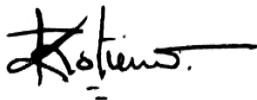
Theological Institutions; Incarnation

Declaration

I, Sheth Otieno Oguok, student number 14321522, hereby declare that this dissertation, Theological Education with Informal Settlements Leaders in Kibera: Pedagogy from Below, is my work and has not been previously submitted to any other institution of higher learning. All sources cited or quoted in this research paper are indicated and acknowledged with a comprehensive list of references.

I declare that I have obtained the applicable research ethics approval for the Research declared in this work. This approval is found in Appendix II

I declare that I have observed the ethical standards required by the University of Pretoria's code of ethics for researchers and the policy guidelines for responsible Research.



Sheth Otieno Oguok

May 2021

Dedication

I dedicate this work to leaders serving in the informal settlements, who daily face the inhumane conditions where most urban poor live and faithful witnesses of the gospel of the Kingdom of God.

Acknowledgements

I acknowledge the Lord, My God, for His grace and strength in starting and completing this work with deep humility and gratitude. Often, I struggled along the way, but He kept encouraging and empowering me to go on. Thank you, Lord!

Rev Timothy Brakes Ryder, you came alongside and walked with me as a father and friend when I had given up. Your reassuring words, financial support, and confidence in me kept me going. At a critical stage, you came into my life and shouldered much responsibility, a responsibility that you bore gladly and kept doing more than I expected. May my God keep blessing you!

I salute you, my supervisor and advisor, Prof Stephan de Beer. Many students complain about their supervisors, but I am proud to say that you went out of your way to keep me on my toes. You gave timely, invaluable feedback and guidance on how to proceed and suggested resources that have helped deepen my understanding of the subject area. Together with Prof Nelus Niemandt, you have been a great blessing to me.

To Dr Colin Graham Smith, who identified my potential while serving as a Kibera pastor and to the Centre for Urban Mission, I lack words to express my gratitude. I have achieved this milestone because of the critical role you played in my formative years as a theologian. I will forever remain grateful.

Finally, to my wife and children who suffered immensely from my taking this academic journey, your understanding, patience, and sacrifice nourished me. Rosemary Achieng Mbaja, Rhema Hinn Otieno, John Blest Otieno, Dave Jacktone Otieno, and Janelle Angel Otieno, I acknowledge your support and inspiration. You are my treasure.

Sheth Otieno Oguok

TABLE OF CONTENTS

List of Maps and Tables.....	9
Abbreviations and Acronyms.....	10
CHAPTER ONE: Introduction and Research Design.....	1
Introduction.....	1
Chapter One Part One: Background to the Research.....	2
1.1.1 Statement of the Problem.....	2
1.1.2 The Motivation for the Research.....	5
1.1.3 The Great Opportunity: For Theology Schools and Local Churches.....	9
1.1.3.1 The Great Opportunity: The Case of Kibera.....	12
1.1.4. My Theological Approach.....	15
1.1.5 Assumptions.....	17
1.1.6 Research Questions.....	20
1.1.7 Objectives of the study.....	22
1.1.8 The Significance of the Study.....	23
Chapter One Part Two: Research Methodology.....	25
1.2.1. The Conceptual Framework.....	26
1.2.2 Critique of the Models.....	32
1.2.3 Revising the cycle.....	32
1.2.3.1 Centrality of the Biblical Text to Theological Reflection.....	36
1.2.4 The Research Methodology and Process.....	38
1.2.5 Sampling Strategy and Data Analysis.....	39
1.2.6 The Scope of Research.....	41

Conclusion.....	43
CHAPTER TWO: Reading and Analysing the Social Context of Kibera.....	45
Introduction.....	45
Chapter Two Part One: Slums and Informal Settlements.....	47
2.1.1 Defining Terms.....	47
2.1.2 Informal Settlements: Global Reality.....	50
2.1.3 Informal Settlements: The Case in Africa.....	54
2.1.4 The Strategic Significance of Informal Settlements.....	57
Chapter Two Part Two: Informal Settlements in Nairobi.....	61
2.2.1 A Thick Description.....	61
2.2.2 Informal Settlements as Products of Injustice.....	66
2.2.2.1 Nairobi's Colonial History.....	66
2.2.2.2 Kibera as a Contested Space.....	68
2.2.2.3 Spatial, Social and Economic Segregation of Nairobi.....	74
2.2.2.3 The Post-Colonial Period.....	76
Chapter Two Part Three: Socio-Economic, Political and Cultural Context of Kibera.....	80
2.3.1. Impact of Poverty on Kibera.....	80
2.3.1.1 Households.....	82
2.3.1.2 Environmental Health.....	83
2.3.1.3 Morality.....	85
2.3.1.4 Abortion.....	86
2.3.1.5 Alcohol and Substance Abuse.....	87

2.3.1.6 Prostitution.....	89
2.3.1.7 Illiteracy.....	90
2.3.1.8 Tribalism.....	92
2.3.1.9 Gender.....	93
2.3.1.10 Youth.....	95
2.3.1.11 The dignity of the People.....	97
2.3.2 The Informal Economy.....	98
2.3.3 Socio-Political Environment of Kibera.....	100
CHAPTER THREE: Transforming Kibera: Renewal Engagements.....	104
3.1.1 Contesting Visions of Transformation.....	104
3.1.2 Upgrading, Regenerating and Transforming Kibera as Contesting Visions.....	106
3.1.3 Recent and Current Government Initiatives.....	110
3.1.4 The Third Sector.....	114
3.1.4.1 The Third Sector and Service Provision.....	115
3.1.4.2 Their Strategic Significance of the Third Sector.....	116
3.1.4.3 The Third Sector and Local Communities.....	117
3.1.4.4 Advocacy and Poverty Reduction.....	117
3.1.4.5 NGO's Prevalence in Kibera.....	119
CHAPTER FOUR: Reading and Analysing the Ecclesial Context of Kibera.....	124
Introduction.....	124
Chapter Four Part One: Reading the Ecclesial Context of Kibera.....	126
4.1.1 The Church in Urban Africa: Demography.....	126
4.1.2 The Church in Kibera.....	130

4.1.3 The Pentecostal Phenomenon in Kibera.....	134
4.1.4 Other Religious and Ecclesial Groups.....	137
Chapter Four Part Two: The Face of Kibera Churches on a Sunday Morning.....	139
Patterns of Church Attendance and Membership Composition.....	139
Chapter Four Part Three: Analysing the Ecclesial Context.....	145
Introduction.....	145
4.3.1 Locating the Church in Context.....	145
4.3.2 Impact of Context on Ministers and Ministries.	147
4.3.3 Model of the Church.....	149
4.3.4 Church Models and Kibera.....	151
4.3.5 The Culture of Churches in Kibera.....	152
4.3.6 Areas of Ministry Focus.....	154
4.3.7 Spirituality of Kibera Churches.....	155
4.3.8 Nature and Work of the Churches.....	158
CHAPTER FIVE: Theological Reflection and Missiological Response.....	162
Introduction.....	163
Chapter Five Part One: Churches and Mission in Kibera.....	163
5.1.1 Church: A Working Definition.....	165
5.1.2 Church and the City: Different Postures.....	170
5.1.3 The Church <i>of, in, for, with</i> or <i>to</i> the City: Robert Linthicum.....	174
5.1.4 Church as a Resident Alien: Hauerwas and Willimon	175
5.1.5 A Theology as Big as the City: Raymond Bakke.....	176
5.1.6 The Future of Christianity: Beaver.....	177

Chapter Five Part Two:

5.2.1 Reflecting on the Church's Response.....	179
5.2.2 The Church and Poverty Debate.....	181
5.2.3 A Critique of Faith-based Organisations (FBOs) in Kibera.....	189
5.2.4 Jesus' Salvific Events and the Church Today.....	192
Introduction.....	192
5.2.3.1 Incarnation.....	192
5.2.3.2 The Cross.....	196
5.2.3.3 The Resurrection.....	201
5.2.3.4 The Ascension.....	204
5.2.3.5 Pentecost.....	206
5.2.3.6 Parousia.....	210
5.2.4 Church Strategic Audit Tool (CSAT)	212

CHAPTER SIX: Transformational Theological Education and

Urban Leadership in Kibera.....219

Chapter Six Part One: Transforming Theological Education in Kibera.....220

Introduction.....	220
6.1.1 Theological Education in Kenya: Its Foundation.....	220
6.1.2 Theological Education in Kibera: Present Scenario.....	223
6.1.3 Theological Institutions and Courses: Description.....	228
6.1.3.1 Carlile College and Centre for Urban Mission (CUM).....	229
6.1.3.2 Pan African Christian University (PACU).....	232
6.1.3.3 Bakke Graduate University.....	233

6.1.4 Theology of Place: Locating Theological Education in Kibera.....	236
6.1.5 Challenges to Theological Education.....	240
6.1.5.1 Access.....	240
6.1.5.2 Lack of resources.....	241
6.1.5.3 Socio-political and Economic Illness.....	241
6.1.5.4 An Africanised scholarship and curricula.....	242
6.1.5.5 Economic Injustice and Ecological Destruction.....	242
Chapter Six Part Two: Theological Education for Reimagining	
Kibera and the Church.....	244
6.2.1 A Vision of Theological Education in Kibera.....	244
6.2.2 Raising a Practical Vision for Kibera.....	248
6.2.3 Transforming Theological Education in Kibera.....	252
6.2.4. Theological Programmes: A critique.....	253
6.2.4.1 The Goal of Theological Education.....	254
6.2.4.2 Collaborating in Theological Education.....	255
6.2.4.3 Developing Rational Incarnational Theologies.....	256
6.2.4.4 Effective Pedagogical Approaches.....	259
6.2.4.5 A Decolonised Scholarship Through African Resources.....	260
6.2.4.6 A Contextualised Curricula.....	261
Chapter Six Part Three: The Theological premise for Theological Education in	
Kibera.....	263
Introduction.....	263
6.3.1 Theological Education as Mission from the Margins.....	263

6.3.2 Implications of COVID-19 on Theological Education from the Margins.....	265
6.3.3 <i>Imago Dei</i> as a Premise for Theological Education.....	268
7.3.4 Ecumenism in Theological Education.....	274
6.3.5 Theological Education and Social Action: Rereading the Parables.....	277
6.3.6 Theological Education for Missional Congregations	281
6.3.7 Mission as Theological Education: A Missional Ecclesiology.....	282
6.3.8 Missional Leadership	286
6.3.9 Urbanizing Theological Education: The City as a Resource.....	287
Chapter Six Part Four: Transformational Leadership in Kibera.....	288
Introduction.....	288
6.4.1 The Need for Urban Transformational Leadership.....	288
6.4.2 Urban Leadership as Re-Envisioning the City and Church.....	291
CHAPTER SEVEN: A praxis of theological education in and	
With informal settlements Leaders.....	295
7.1 Decolonising Theological education.....	295
7.2 Areas to Decolonise.....	300
7.3 Decolonisation and Africanisation of Theological Education.....	303
7.4 Theological Education as Contextualisation of the Gospel.....	304
7.5 The Faculty.....	307
7.6 Schools of Theology as schools of Sons of the Prophets.....	308
CHAPTER EIGHT: Conclusion and Recommendations for Transforming	
Theological Education.....	311

8.1 Introduction.....	311
8.1 The Relevance of Integrating and Transforming Theological Education with informal settlements leaders.....	312
8.2. Adoption of a flexible Educational Model.....	313
8.3 Maintaining Common Elements in Developing Curriculum.....	314
8.4 Significant common elements for informal settlements in curriculum development.....	314
8.5 Encouraging networking between the academy and the street.....	315
8.6 Devolving theological education to the grassroots.....	316
8.7 Insisting on decolonisation and Africanisation of Theological Education.....	317
8.8 Theological education must become more praxis-oriented for the transformation of informal settlements.....	318
8.9 Closing Remarks.....	319
Appendix 1: Bibliography.....	321
Appendix 2: Informed Consent Letter.....	341
Appendix 3:Ethics Board Approval Letter.....	341
Appendix 4: Interview Questions.....	343
Appendix 5:Church Strategic Audit Tool.....	344
Appendix 6:List of NGOs.....	353

List of Maps, Figures and Tables

Maps

I.I Map of Kenya Showing Nairobi.....	13
I.II Map of Nairobi Showing Kibera.....	14
1. 1 Map of Kibera.....	42
2.1 Slum Population in Africa.....	51
2.2 Map of Kibera as Contested Space.....	68

Tables

1.1 Largest Slum Populations by County.....	51
2.1 Percentage of African Urban Population of Top 30 Countries.....	53
2.2 List of Legal Trades.....	81
4.1 Christian Population in Sub-Saharan Africa: Selected Countries.....	127
4.2 Countries in Sub-Saharan Africa with the Largest Number of Christians.....	129
4.3 Church Attendance.....	139

Abbreviations and Acronyms

ACM-FTT - African Centre for Missions Finish the Task

ADC - African Divine Church

AICs - African Instituted Churches

APHRC - African Population and Health Research Centre

ASCAs - Alternating Savings and Credit Association

BCC - Base Ecclesial Communities

BGU - Bakke Graduate University

CDF - Constituency Development Fund

CBD - Central Business District

CBOs - Community-based Organisations

CITAM - Christ is the Answer Ministries

COHRE - Centre on Human Rights and Evictions

COVID-19 - Corona Virus Disease 2019

CSAT - Church Strategic Audit Tool

CTM - Centre for Transforming Mission Kenya

CUM - Centre for Urban Mission

EATWOT - Ecumenical Association of Third World Theologians

FBOs - Faith-based Organisations

HIV/AIDS - Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome

ILO - International Labour Organisation

INCB - International Narcotics Control Board

JIAM - Jesus is Alive Ministries

KENSUP - Kenya Slum Upgrading Programme

KISIP - Kenya Informal Settlement Improvement Programme

KPHC - Kenya Population and Housing Census

LGBTG+ - Lesbians, Gays, Bisexuals, Transgender, and Queer/Questioning - including similar communities

MAGUL - Master of Arts in Global Urban Leadership

MATUL - Master of Arts in Transformational Urban Leadership

MCCLGO - Minnesota Citizens Concerned for Life Global Outreach

MDGs - Millennium Development Goals

NGOs - Non Governmental Organisations

NMS - Nairobi Metropolitan Services

NPOs - Non Profit Organisations

NYS - National Youth service

ODM - Orange Democratic Movement

OXFAM - Overseas Committee on Famine Relief

PACU - Pan-African Christian University

PASGR - Partnership for African Social and Governance Research

RCCG - Redeemed Christian Church of God

SDA - Seventh Day Adventist

SDGs - Sustainable Development Goals

SI - Shepherds Institute

TCL - Transformational Church Leaders

TEE - Theological Education by Extension

UN - United Nations

UN-Habitat - United Nations Human Settlements Programme

UNESCO - United Nations Educational, Scientific and Cultural Organisations

USAID - United Nations International Development

UTC - Urban Training Collaborative

UTIs - Urinary Tract Infections

WCC - World Council of Churches

WSUP - Water and Sanitation for the Urban Poor

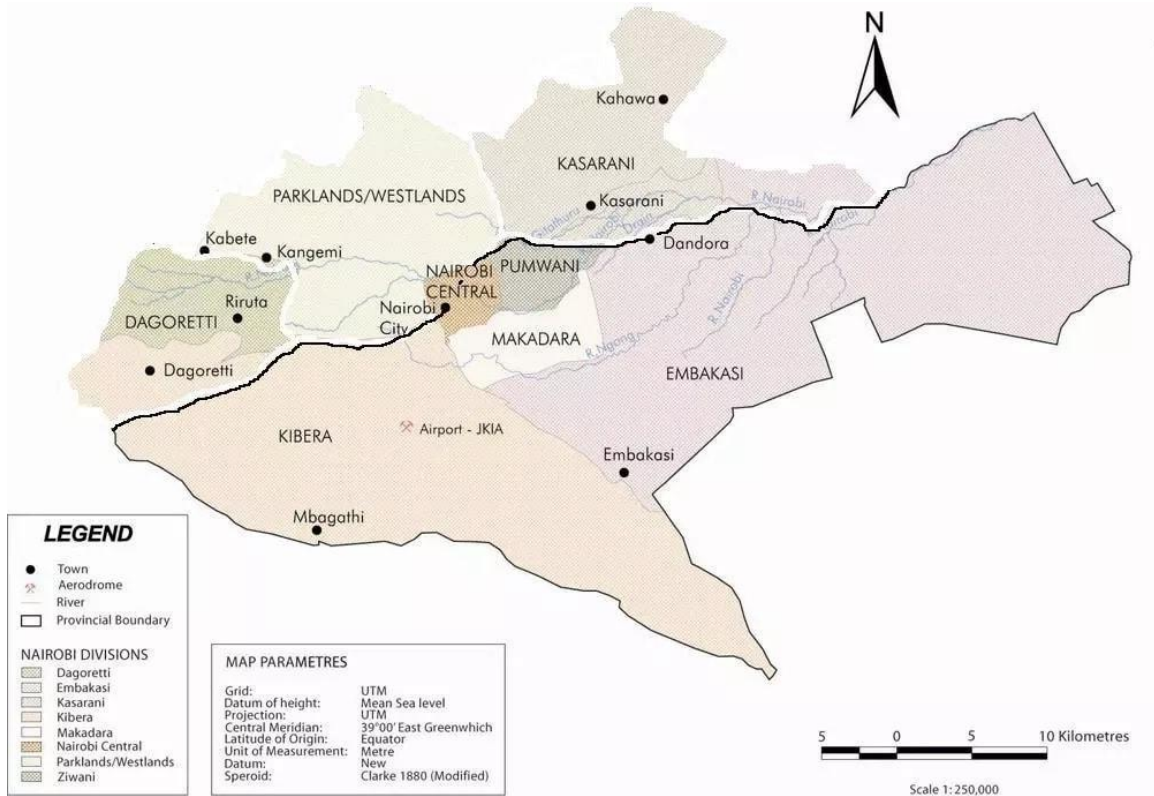
WEC - World Economic Forum

Map I.I Map of Kenya Showing Nairobi



Source: Alamy 2014

Map I.II Map of Nairobi Showing Kibera



Source: Maphill 2011

CHAPTER ONE

INTRODUCTION AND RESEARCH DESIGN

I have spent over twenty years in Kibera. Within the period (1995-2017), I have observed a considerable amount of changes. Kibera has experienced infrastructural changes, population growth, and multiplication of churches and non-governmental organisations, the demolition of structures, violent protests, and the Kenya Slum Upgrading Programme's launch. However, poverty, human rights abuses, oppressive and unjust practices and poor sanitation still bedevil the settlement despite increasing churches and theological and ministry training programmes for the informal settlement's leaders. There appears to be a gap between the education and training residents receive and the informal settlement's poor state. This thesis explores the bridging of this gap by considering the missiological significance of relevant theological education.

This thesis's chapters follow the different stages of the pastoral cycle that I have chosen to use as a theoretical framework. The first chapter outlines the reasons for this thesis, background to the research, research questions and an introduction to the pastoral cycle. The following chapters consider informality and informal settlements in-depth and analyse the people's lived experiences and the systemic factors. They cover how they shape the people's lived experiences, explore the informal settlement's ecclesial and theological contexts, and finally, a deeper consideration of mission as theological education, a concept explained within the thesis. The thesis concludes by providing a sample curriculum for theological education with informal settlement's leaders. In other words, the cycle acts as the theoretical framework and provides the shape of the thesis.

Chapter One, Part One

1.1 Research Background

1.1.1 Statement of the Problem

USAID's report showed that Nairobi city had "a population of approximately four million people, of whom more than 55% live in the informal settlements, occupying just 5% of the residential land" (Smith 2007: 1). According to a more recent APHRC report, "There are approximately 2.5 million slum dwellers in about 200 settlements in Nairobi, representing 60% of the Nairobi population and occupying just 6% of the land" (Dillarstone 2016). Both figures show growth in the slum population between 1993 and 2014. There is, therefore, a likelihood that the disparities will continue to grow.

Another trending phenomenon is the increase in the number of slums or informal settlements in Nairobi. According to Mberu et al. (2016), Nairobi has more than 40 areas defined as slums, housing about 200 slums. Bodewes (2005) notes that these 40 areas are subdivided into over 180 informal settlement communities. These informal settlements are famous for signifying and magnifying urban housing, environmental, economic, and political challenges the city experiences. They are externally characteristic of poverty, hopelessness, unemployment and crime, among others.

The settlements have the highest population density in the city. In these areas, "people live in sordid conditions, in temporary or semi-permanent structures, with little or no security of tenure. Most residents live in 10ft by 10ft" housing structures made of mud, wood and iron sheets" (Smith 2007:2). As Smith rightly observes, "there is a lack of necessary infrastructure. Many homes have no running water, no electricity, and no proper road access and, sewerage removal is provided only by open streams".

Correspondingly, other social provisions are insufficient and often non-existent compared to other urban areas. Private entities are the leading providers of these services. Besides, a large percentage of the informal settlement population lives in environments where unemployment levels are very high. The situation worsens by increasing "rural to urban migration levels, resulting in a high rate of urban population growth, which is among the highest in the developing world" (Smith 2007:14).

Susan Smith (2014), on the UN report on human settlements, notes that "Sub-Saharan Africa has the world's most significant percentage of urban populations" living in informal settlements. The UN-Habitat's (2003) "projections indicate a doubling of slum populations globally within the next 30 years, with one of the highest rates of growth being in Tropical Africa". It appears that rapid urbanisation, accompanied by the eruption of informal settlements in Africa, particularly Sub-Saharan Africa, seem to go hand in hand with an increase in the number of churches, incredibly Charismatic and Pentecostal churches.

It is observable that while social provisions in the informal settlements are limited, the number of churches in the informal settlements is high. Different church streams have a presence in the settlement, including the Roman Catholic Church and main Protestant denominations. However, the rapidly growing and more dominant churches within Kibera belong to Independent Pentecostal and Charismatic Churches and African Instituted Churches (AICs) categories.

As Smith (2007:3) observed, the most "outstanding characteristic of Christianity in Africa in the late 1980s and early 1990s was the proliferation of new independent Pentecostal churches". The exponential growth of these churches in Kibera and other

informal settlements confirms Smith's (2005:3) observation of similarity with the Latin American context. He observed that "Pentecostal growth is most evident among more impoverished communities in urban contexts". This same scenario exists in Nairobi. The growth and multiplication of these churches are rapid in the city's most disadvantaged areas.

This feature demands that mission in these contexts must be unique to it. Moreover, theologians and urban practitioners must ask important questions regarding these churches' presence and impact in informal settlements. Firstly, what specific aspects of Charismatic and Pentecostal churches make them find acceptance in informal settlements? While looking at this, I will tackle these churches' nature and characteristics and their participation in social transformation and consider how they relate to their leaders' theological education.

Secondly, given the presence of schools of theology in the informal settlements, the thesis will explore the role of Bible and theological colleges, schools of ministry, and discipleship programs to transform poor urban communities and enhance that role. Here, the concern is whether these programmes are suitable for informal settlements. The Master of Arts in Global Urban Leadership (BGU 2010) curriculum and delivery strategy by Bakke Graduate University (BGU) and the Higher Diploma in Urban Mission by Carlile College will form the basis for this evaluation. Finally, I will consider the philosophy behind their development and the impact the programmes have had on the graduates of the programmes and compare that with the research data on theological institutions serving the more impoverished urban contexts.

1.1.2 The Motivation for the Research

I first entered an informal settlement when I went into Nairobi city in 1995. I had completed my 0-level education and had no school fees to further my studies. I specifically came to look for a job because rural poverty was rising, and economic success opportunities seemed too minimal, becoming a victim of the rural-urban migration push factors. To my astonishment, city life took the form of informal settlement life, and the disorientation that I felt was beyond comprehension. My initial presupposition about the city was a utopian world of beauty, luxury, and class.

On the contrary, the reality that informal settlement living presented to me was in stark contrast, if not contradictory, to what I initially thought. I had to experience slum 'baptism' to connect with Nairobi's urban reality, immersing myself in the murky texture of informal living. This everyday living texture embodies obscurity, dehumanisation, material lack, few personal development opportunities, and unacceptable living conditions. That became my new reality.

I had earlier come to faith in Christ in 1990 while in High School, and belonging to the Pentecostal stream of the church meant that Pentecostal spirituality informed my engagement with city life – or informal settlement life for that matter. At that time, neo-Pentecostalism had taken its grip on me, with prosperity gospel providing a theological framework for engaging the city. It had become relevant for me in getting out of the Kibera slum and poverty, all together. It was a spirituality of escape.

While finding a way out, I grew in my walk with the Lord and became a church's potential leader. This journey culminated in my appointment as an Assistant Pastor in 1999 and to Senior Pastor in 2005. All this while, my life and ministry revolved around

informal settlements. My experiences, both as a resident of Kibera, Nairobi, and pastor, have heavily influenced how I see and do ministry and forms part of why I undertook this Research. Instead of working hard to leave the informal settlement, I increasingly sunk into it and accepted that it would perpetually be part of me.

This significant shift happened when I started working as a field facilitator and program manager for Shepherds Institute (SI) while working for Carlile College's Centre for Urban Mission after I got an opportunity to join college. My work included developing training materials for pastors and church leaders in the informal settlements of Nairobi. I was mainly in charge of the class in Kibera, where I was both the coordinator and field facilitator. Doing this work opened my eyes to the challenges church leaders face in church and the community while serving their congregations. Apart from the Kibera class, I had many interactions with many more church leaders within Nairobi's informal settlements when we held joint seminars. We brought the three groups together every three months to train and foster partnerships and networking among church leaders. They kept me reflecting on what I could do to effectively promote learning and empower leaders to engage with their ministry contexts.

I also worked for the Centre for Transforming Mission Kenya (CTM-Kenya) as Director of Training. My role included developing training menus for church and community leaders in Nairobi's informal settlements. In addition, it involved equipping grassroots leaders to see and celebrate Good News at work globally, especially in challenging places like Kibera. My present engagement in Nairobi city seeks Nairobi city's social and spiritual renewal through Nairobi Transformational Network, a Resonate Global Mission (RGM) programme.

This journey presented me with the opportunity to question the kind of mission theology and ecclesiology being taught and practised by churches and theology schools. It was in light of the consistent experiences of violence, oppression, injustice, abuse of human rights and disempowering ministry practices. In that process, I recognised that I have played in the hands of colonised Christianity and discipleship as a teacher in these communities, thereby disempowering the leaders by training menus and theological discourses that entrench oppression and injustices.

My interaction with liberation theologies, Base Ecclesial Communities (BECs) and the social sciences challenged my Pentecostal theology and opened me to different theological and ministry frameworks. With this in mind, I undertook to do this Research and provide valuable information and tools for churches and theological institutions to effectively and meaningfully participate in the physical, spiritual and social renewal of informal settlements where the organisations I have been part of work.

I make this presupposition because the role of faith and faith communities in transforming communities is significant. An important observation made by the World Economic Forum in 2016 goes further to underscore its significance thus.

The World Economic Forum recognises that faith plays a dynamic and evolving role in society. Demographic trends suggest the number of faith adherents will increase over the next two decades, while the secular population will decrease. People of faith, therefore, have profound impacts on community mobilising – for both productive and damaging purposes. The power of faith to impact global issues and shape global perspectives is a fundamental reason why the Forum consistently engages faith leaders and perspectives in our work (WEF, 2016).

In their argument for the significance of faith in transforming the world, the World Economic Forum considers faith's fundamental values. They recognised that values rooted in faith help drive the needed policy and make economic and social changes sustainable. They argued that firstly, "faith – including the religious institutions and beliefs that sustain faith – offer a deep spring of values that provide a moral and ethical basis for long-term commitments and actions in support of addressing the challenges". Secondly, they note that "faith and faith communities can be part of each global challenge's solution and provide a helpful perspective on the issues". However, faith, they argue, can also "contribute to some of the underlying problems". Thirdly, they argue that "faith is on the rise as a global force". Faith, therefore, has a lot to do with transforming communities like Kibera. Linked to the role of faith is the significant role of leadership.

Niemandt's (2019:1) observation about the significance of leadership in the transformation of churches and communities brings to the fore the importance of theological education with informal settlements leaders. He says,

There seems to be a perpetual interest in leadership studies. Although people are highly sceptical of leadership, many still believe that the solution to the world's challenges and problems lies with leaders and new ideas about what leaders should do and how they can mobilise 'others' to solve the significant challenges of our time. Notwithstanding the complexity of our times, many still believe that leadership or a new take on leadership or a new kind of leader will solve the problem.

There is no doubt that a church's leadership is integral in the church's full functionality within the community. One of our time's leading leadership coaches, John Maxwell, similarly observed that "Everything rises and falls on leadership" (Maxwell 2007: 267). Pentecostal and Charismatic churches' prevalence in the informal settlements presents a significant opportunity for developing their leaders to influence their transformation. The centrality of leadership and the need to develop contextual leaders in contexts such as informal settlements should shape schools of theology and local churches' discipleship programmes.

1.1.3 The Great Opportunity: For Schools of Theology and Local Churches

Robbins (2004:118), amongst many other authors, has observed that Pentecostal and Charismatic churches have witnessed tremendous growth in the recent past, particularly in "Asia, Africa and Latin America". He adds that the "most dynamic and fastest-growing sector of Protestant Christianity worldwide and one that many predict will soon surpass Catholicism to become the predominant global form of the 21st Century" is Pentecostal and Charismatic churches. His observation is the reality in Kenya presently, as these churches dominate the landscape of informal settlements.

Another essential feature of these churches that provides an opportunity for schools of theology, as Robbins (2004:130) observes, is localised Pentecostal Churches. He notes that the governance of Pentecostal and Charismatic churches tends to be in local hands because "Local churches tend to be run by local people". Local churches and leaders' presence means that theological education will directly benefit them and their communities. It also has implications on the cost of training, which becomes cheaper and

has high sustainability chances. "Lack of prerequisite credentials for leadership gives nascent Pentecostal and Charismatic churches a large pool of potential local talents from which to draw" (Robbins 2004:131). In addition, lay leaders in the many churches form a big pool to train. For instance, in reflecting on South Africa's Zionist churches, Blacking (in Robbins 2004:130) says, "the general principle seemed to be that as many members as possible should have an opportunity of holding positions...."

Many of the pastors and church leaders in these settlements have not undergone theological and or leadership training. As the research responses reveal, they are semi-literate and cannot enrol in theological colleges due to their inability to meet admission requirements. Most of them cannot meet the Commission for University Education standards, making schools of theology lock out potential students who can be the needed change agents. Academic performance, on the other hand, is assessed based on memory. Examinations are heavy on how much the memory can retain, instead of critically reflecting and applying the lessons learned. This arrangement limits the leaders' opportunity to access theological education and prevents them from serving meaningfully, even though they continue to influence many people. It further raises questions on the suitability and commitment of higher learning institutions to transform life in informal settlements.

Besides, those who have undergone training received training suitable for the rural contexts and have realised that their training is not relevant to their current dynamic urban context. Although there is available material on the new population trends in recent years, schools of theology have not aligned themselves to urbanisation and urbanism to develop curricula for urban contexts and equip ministers adequately. As a result,

graduates of these schools have vacated the informal settlements for clerical functions in the more affluent parts of the city, further disempowering poor urban communities. Conversations with church leaders in Kibera during Shepherds Institute class sessions and outside and research responses revealed that poverty levels pushed most of these leaders to part-time employment to supplement the already inadequate family income. The part-time employment income is added to the stipend they receive from the church.

Due to the low income among informal settlements churches, coupled with the unending pressure to provide for their families, many leaders cannot find the time for formal theological education. The current structure that demands several class hours takes all the time they could use to fend for their families. Besides, serving faithfully as a church leader requires commitment and time, thereby pushing pastors, evangelists, bishops and elders, to do odd jobs like night security guards. These demand of the jobs leaves little room to pursue theological education, primarily because the course structures do not have church leaders in the informal settlements in mind.

Although some of the factors outlined above appear like obstacles, and indeed they are, they present a potential opportunity for schools of theology to transform themselves and adopt systems or develop modules that better suit these leaders. They show gaps in the theological education system that theological institutions have to address. They furthermore mean that there is an opportunity to enter the space and contribute to shaping leadership in these communities for the good of churches and neighbourhoods. I will demonstrate later in the following chapters how this is an opportunity and not an obstacle per se. Before then, the number of churches and church

leaders in Kibera alone provides a window into how informal settlements present the opportunity for theology schools.

1.1.3.1 The Great Opportunity: The case of Kibera

In an interview, one of the research respondents, who is the chairman of Kibera Pastors Fellowship for Peace and Development, said that their enumeration of churches and Pastors in Kibera reveals that Kibera alone has 485 pastors (Unpublished document by the fellowship). However, he notes that there is a likelihood that there are many more pastors because some churches are house churches whose pastors have not joined their fellowship or who have no connection with other pastors at all. Four hundred and eighty-five pastors is a considerable number when considered in the light of the 5km² geographical area that Kibera occupies. Furthermore, he says that over 75% of these pastors have not had any formal theological education. The majority of them have only received training through seminars, conferences and or short courses offered by various institutions to the informal settlement leaders.

Following the numbers above, Kibera churches have an opportunity to define the community's soul and champion their transformation. The Spirit of God working through the church can bring life and promote values that improve the community's welfare. The question is whether the Church in Kibera understands itself as an agent for changing the neighbourhood or transforming the community is the sole responsibility of the government, private sector, or civil societies. For example, are health, housing, education, and sanitation the work of these institutions, or is the church also called to play the role? Is theological education 'tailor-made' for such contexts necessary, and if so, what model?

With these pastors and church leaders, relevant theological education could spur activity and responsibility among leaders to transform their neighbourhoods.

The number of churches present in the Kibera informal settlement mirrored with service provision reveals a disturbing situation. Since AICs and Charismatic and Pentecostal churches are the majority in the informal settlement, the churches have a massive potential to transform the informal settlement if they can access relevant theological education. Besides, theological educators and students should view theological education as reflecting and acting on the communities' already existing work. The Pew Research Forum's analysis of the AICs and the Pentecostal and Charismatic wings point to instances where these churches already engage in some level of community work. Therefore, theological education does not begin from a clean slate. They say, "With Pentecostalism's demographic explosion has come the sudden expansion of its efforts to shape politics and public life." (Pew research 2016). Therefore, relevant theological education with these leaders would channel the already available theological and ecclesiastical capital for the community's good.

Furthermore, the rapid multiplication of these churches shows that they appeal to the poor, as Coz (1995) earlier noted. However, he says, "Although these churches are many, most struggle to provide a sustainable ministry and are commonly under-resourced". As a result, the church's immense potential to impact informal settlements' conditions rarely seems to be realised. In this respect, theological institutions have the opportunity to contribute to shaping these congregations through training their leaders.

While discussing the future of faith, Harvey Cox's (2009) historical analysis of Christian history seems to locate the present Pentecostal phenomenon to the Holy Spirit's

era. His description of this age fits well with the Pentecostal churches' focus on evangelism and spreading the gospel; accenting spiritual experience, discipleship, and hope; scant attention to creeds, flourishing without hierarchies search for community, as characteristic of this movement in the informal settlements. Kgatle (2017:3) summarises the critical attributes of Pentecostalism as "[A] mass popular base; a theology that focuses on and celebrates prosperity and accumulation of capital; a lack of regulation given the absence of a centralised religious authority; and the lack of a hermeneutic tradition and or critical debate about scripture". The existing training gap ought to provide an opportunity and motivation for theological institutions to insert themselves in these contexts and offer much-needed theological education. In Kibera, these leaders are the most open to learning and theological education.

As noted above, churches in Kibera are already involved in various attempts to transform their community. They proclaim the gospel message; do advocacy and lobby on behalf of the voiceless by helping them find their voice; engage in economic empowerment programs for the churches; through partnerships sponsor skills and vocational training for young people; and run schools and clinics, among others. They are engaging in a critical role the church should play, considering that government services are mostly absent in these settlements. However, the church's position transcends that of service provision, which government agencies should do. Its role includes seeking the shalom of whole communities.

Seeking the city's shalom means restoring relationships that do not work: the relationship between people and God, with one another, their environment and with themselves. It involves resisting unjust social, political, economic systems and structures

that alienate and marginalise and privilege social cohesion, justice, human dignity, and poverty alleviation. There exist unhealthy relationships that are responsible for the inequalities and inequities in urban communities. Therefore, there is a need to understand the theological approach that this thesis takes to articulate the relationship between theology, theological education, and the church's role in informal settlements. I will look in-depth at Pentecostal churches in Part Three under the ecclesial analysis of the context.

1.1.4. My Theological Approach

This study articulates a theology and conviction that a correlation exists between mission and transformation, with love, justice and freedom as its underlying themes. It examines mission as a liberating theological education nuanced with liberation and dignity within development ideas. The study, written from an activist theological approach, reflects on theological education to transform society. Therefore, theological education with church leaders is an acknowledgement that "the local congregation has been seen increasingly as the primary unit and crucial locus of mission" (Oliver Si, 2008).

I seek to examine theological education of informal settlements leaders in Nairobi, and Kibera in particular, by interrogating three programmes: Diploma in Transformational Church Leaders (TCL) Development Programme that is being offered by Pan African Christian University (PACU) for grassroots leaders in Nairobi; Higher Diploma in Urban Mission that was provided by Carlile College through the Centre for Urban Mission (CUM); and a Master of Arts in Global Urban Leadership (MAGUL) that was offered by Bakke Graduate University (BGU) to 29 students in the Kibera informal settlement, Nairobi (2008-2012). This study aimed to find out the relationship between

theological education carried out for informal settlement leaders and their impact on the state of such settlements.

By extension, this Research interrogates theological education in schools of ministry and theology that have produced church leaders who serve in the informal settlements. This exercise is vital because Church leaders who minister in this community are products of other theological or academic institutions besides the three mentioned above. It does this by evaluating the relevance of their curricula, epistemology, and methodology with transforming informal settlements. The argument is that the unique context of informal settlements, where the church finds itself, demands theological education a refusal and departure from 'colonised discipleship' to a more radical liberationist approach.

McBride Jana explained that,

The liberationist approach views the teacher as one who frees and opens the mind of the learner, initiating him or her into human ways of knowing and assisting the learner in becoming a well-rounded, knowledgeable, and moral human being. Liberationist theology is rooted in notions of liberal education, wherein the goal is to liberate the mind to wander, to know and understand, to imagine and create, using the entire intellectual inheritance of civilised life. For the liberationist, an end of education is for the student to take up membership in civilised life, to join what Michael Oakeshott called 'the human conversation,' to inherit what John Dewey referred to as 'the funded capital of civilisation...' (McBride 2015: par. 3).

Fanon (1961:42) observed that "The Church in the colonies is the white people's church, the foreigner's church. She does not call the native to God's ways but the ways of the white man, the master, or the oppressor. And as you know, in this matter, many are called but few chosen." This research project will later show how Kibera's theology and practice are not free and require liberation and transformation.

1.1.5 Assumptions

The following assumptions provided the framework with which I entered and conducted the Research. These assumptions are also tested and argued as part of the thesis.

1. Mission as Transformation: The whole gospel seeks to transform the individual, community and entire creation. Samuel and Sugden (2009) have rightly observed that the entire gospel centres on the rule of Christ over the whole of life. With time, as Bosch (1991: 489) argues, "theology lost its missionary dimension". Consequently, Protestant orthodoxy has become scholastic and academic, thereby divorcing itself from its missiological roots. If church leaders fail to consider theological education's missional nature and purpose, it remains no transformation tool. Theological education, therefore, is an engagement that seeks to prepare God's people for more meaningful and valuable participation in God's mission. It also involves how theological institutions equip leaders to become missional leaders truly.

2. The number of informal settlements and their state in Nairobi reflects urban leadership, including church leadership. Informal settlements reflect poor leadership: governance and management; lack of vision; lack of moral and political will; lack of transformative urban theologies; neo-colonialism; and good civic leadership. The minority ruling elites in government, church and business make decisions and control the slum dwellers. Even though service delivery is primarily the government's responsibility, inspiring individual responsibility and group initiatives to transform informal settlements is equally the task of church and community leaders. Most of the residents of these informal settlements attend church.

3. The state of the church directly connects to the quality of church leadership. Missional churches are a product of missional leadership and their status, or lack thereof, of engagement with their mission context. Maxwell (2007:267) argues that "everything rises and falls on leadership". Therefore, the church's state is linked to the knowledge/information available to the leadership and their capacity to act. Well trained leaders positively influence and shape the way their followers think and act. Within contexts of systemic oppression and injustice like Kibera, church leaders should shepherd their congregations using a more liberating hermeneutics and ecclesiology. Niemandt (2019: 1-2), in this regard, asks an important question, "Can we imagine a missional church without the accompanying re-imagination of church leadership?"

4. Theological educators stem from specific philosophical and or theological backgrounds, which heavily influence educating others. Any theological educator among the poor must demonstrate a commitment to the poor. For instance, Boff (1987:132), on hermeneutical mediation, notes that "The liberation theologian goes to the scriptures bearing the whole weight of the problems, sorrows, and hopes of the poor, seeking light and inspiration from the divine word." Theological education at the grassroots using the praxis-based model facilitated by theological educators with knowledge of informal settlements dynamics would be more effective than theological education foreign to the context. Informal settlements require incarnational theological educators who will shape hearts and minds that, in turn, influence their communities and carry on with their teacher's passion, leadership, attitudes and thoughts.

5. The philosophy behind curriculum development for church leaders has contributed, in some way, to the conditions of informal settlements in the city. Ogwora defines philosophy as:

Philosophy refers to the beliefs that make up society and constitute the meaning of educational philosophy. It points out to the society what they aspire to be achieved through education. Education is an act or experience that has a formative effect on an individual's mind, character, or physical ability. It is also how society deliberately transmits its accumulated knowledge, skills and values from one generation to another through an institution. (Ogwora 2013:95)

Therefore, curricula are developed with a specific objective and are tools for changing things, either perceived or actual. Schools of theology have the opportunity to develop curricula that would intentionally lead the church towards the social, spiritual, economic and political transformation of Nairobi's informal settlements. It would be safe to argue that the church's state reflects what theological education institutions have in the name of curricula. Therefore, there is a need to develop curricula that address these settlements' training and leadership needs.

6. The old classroom model of theological training/education for church ministers cannot effectively deal with the unique challenges that informal settlements pose. Appropriate pedagogical methods and appreciation of local epistemologies hugely influence the outcomes of the educational process. Gutierrez (1974:38) argues that the poor are not only to be listened to or helped but should also "be learned from". He says that "poor people challenge the church at all times, summoning it to conversion". He adds that "many of the poor embody values of solidarity, service, and simplicity" in their lives.

1.1.6 The Research Questions

The research questions lead to exploring what theological education means in informal settlements and how leaders are equipped and developed for those contexts in Nairobi.

The central research question is: What model of theological education with leaders in Nairobi's informal settlements could contribute to transforming people and their context?

Stated in the categories below are sub-questions to aid in answering this central research question:

1. The Leaders: Who makes it to become a leader in informal settlement churches? How leaders are identified and formed to take leadership roles is essential. In addition, their motivation to desire leadership in these communities within the financially and materially poor churches requires interrogation. In other words, it is crucial to understand the circumstances that lead to one becoming a pastor of a church in informal settlements.

Moreover, their experience and understanding of calling, the college or training institution they attended, and how they minister within the church and community is essential.

2. Theological Institutions: How many theological institutions exist within the informal settlement? Within these theological institutions are issues about the kind of education suited for urban practitioners. Many of these institutions have never considered urban mission training important in this global urban postmodern world. Some of them are located in Kibera but not accessible to the informal settlement leaders. There is the need to find out what makes individual schools of theology more relevant to the community than the rest. Also significant is the reason some have a presence therein whilst others keep off.

3. Educators: Who qualifies to educate slum leaders? There is a need to determine the instructors' backgrounds, prior training, where they live and serve, and engagements with urban realities. Besides, the incarnational framework should be used as a model for identifying theological educators.

4. Curriculum: Are most of the courses offered by the institutions relevant to the Kenyan urban ministry context, and how? The curriculum should address areas that prepare leaders to lead themselves and serve in the community for leaders to be well equipped. The curricula, in retrospect, also reveal their drafters and the philosophies behind them.

5. Methodology: Which instructional methods best suit informal settlements leaders? The high mobility of populations and changing trends in cities affect the way training is delivered. There are alternative styles suitable for theological education that allows it to retain its depth while at the same time remaining contextually relevant besides the banking method widely used. Therefore, the nature of informal settlements influences the teaching methodologies applicable.

6. Epistemology: What are the sources of knowledge for the urban church leader? There is a way in which adults learn. Learning activities exist that trigger the best learning experiences. Furthermore, how the leaders are enabled to learn contributes significantly to their leadership formation. Prior training and experience affect how they perceive, analyse and relate with their contexts.

7. Transformation: How does the church understand transformation, and how does it carry it out? Often, "change is perceived in purely spiritual and individual terms, yet there should be an agenda for transformation beyond the membership of the church community and beyond personal economic advancement" (Smith 2007:9). Sometimes, change is

understood purely in Western representations of development without considering African perspectives in transforming informal settlements. Therefore, there is a need to understand transformation as it applies to Kibera.

1.1.7 The Objectives of the Study

This study has the following objectives:

1. To provide a thick description of the informal settlement situation in Nairobi and its implications for *missio dei*.
2. To describe and analyse the challenges and needs that informal settlements church leaders and their communities in Nairobi face and recommend a relevant theological education model for their preparation as leaders.
3. Evaluate the nature of theological institutions and education's existing models and curricula in equipping church and community leaders for ministry in Kibera and other informal settlements, and highlight the methodologies and epistemologies that enhance adult education and promote learning among church leaders in Kibera.
4. To establish the place and significance of a contextualised theological education in Kibera, providing an understanding of Kibera's transformation and the role of churches and theological institutions in attempting to achieve it.
5. To propose an appropriate theological education model for pastors and church leaders in the slums that resonate with the African worldviews and the sub-cultures of informal settlements dwellers as inhabitants of an African sub-Saharan city. Such a model pays attention to globalisation and enables churches and leaders to become agents of God's liberating and transforming mission in a global urban postmodern world.

1.1.8 The Significance of the Study

Firstly, a number of theological training and educational programmes have been developed and taught in the informal settlements without grassroots leaders' voices being heard. This research has prioritised the contributions of over one hundred participants in proposing and shaping a relevant theological model. It has departed from the 'ivory tower' theology and rooted for a theology and pedagogy from below.

Secondly, I framed the dissertation within the science of religion and missiology by arguing that theological education itself is a missiological act. It is a missiological endeavour because it seeks to equip the people of God for works of service, both within and outside the church. It contributes to the science of religion and missiology by locating theological education within *missio dei*, emphasising the role of faith in the transformation of people and places, and encouraging mission from the margins by empowering the poor.

Thirdly, there is a need to pose and reflect on whether the church and schools of theology within and outside the informal settlements have been effective in carrying out God's mission. In the manner of dialectical conversation between action and reflection, this research work presents data that would provide a basis for re-examination and re-imagination of these institutions, based on what has been and what is. Therefore, its significance can be summarised as follows:

1. It provides an opportunity for the church, church leaders, theologians, missiologists and mission organisations to reflect and rethink mission in the informal settlements. Rethinking mission necessitates a reading and analysis of the context in

light of God's Kingdom and adopting a missional theological education praxis that results in a transformed community.

2. It locates theological education at the heart of God's mission. How God's people are theologically and spiritually formed define and determine their beliefs, values and convictions, and how they will act towards their environment. This study induces critical thinking on mission within informal settlements and calls upon schools of theology to a paradigm shift towards practical transformation of informal settlements.

3. Its participatory nature incorporates the voices of marginalised pastors and church leaders into the educational process. The tradition of neglecting and diminishing the contributions of leaders at the grassroots level has served to disconnect theological education from real needs in communities. Those voices are critical in questioning and challenging the dominant voices of professional theologians and missiologists and awakening them to the need for respect and mutuality. They highlight challenges that have been neglected by the church in Kenya and worldwide, disrupt traditional practices and expose missional blind spots.

Conclusion

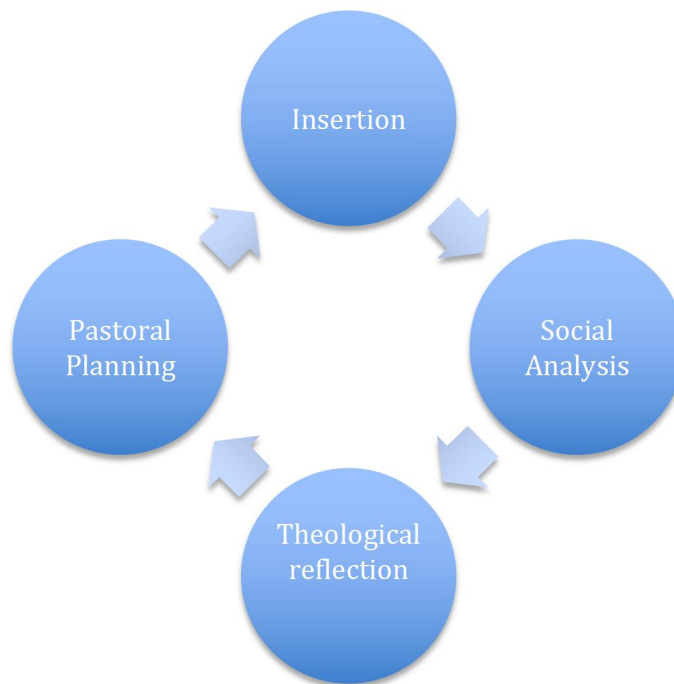
Part one of chapter one has presented the problem that this thesis attempts to address, highlighting the motivation for Research and its opportunity to theology schools and local churches. It has also provided a theological approach, explained the assumptions, set the research questions and the study's objectives. Part two now turns to the research methodology.

Chapter One, Part Two

1.2 Research Methodology

1.2.1. The Conceptual Framework

The pastoral cycle (Holland and Henriot 1983), also referred to as the praxis cycle, is the one I have chosen to engage as a conceptual framework for this thesis, as I mentioned earlier. As developed initially by Holland and Henriot, the praxis cycle's moments are Insertion, Social Analysis, Theological Reflection and Pastoral Planning, as captured below.



Following the "see, judge and act" practice, which came to the fore due to Joseph Cardijn (Holland & Henriot 1983:10), Holland and Henriot developed the cycle. Smith (2007:11) notes that "Its philosophical origins, though, can be located back in critical theory and Jürgen Habermas' insights (1978)".

Habermas argued that knowledge does not arise neutrally. In essence, knowledge is not disengaged from human interest but is associated with it. He argues that these different and various interests are rooted in socio-cultural life forms, meaning that knowledge has a social aspect. He says that our actions and interests are self-generated and have an emancipatory role to play. In critical theory, he argues, we have emancipatory interests. He says we have an interest, a universal interest in being free autonomous beings who are self-directing. Critical theory unveils the unnecessary internal (psychological) and external (social and environmental constraints) human action. Thus, for him, the ideal speech situation is a social condition in which the parties to public discourse, as in theological education, are in a position of equality and autonomy; the parties can reach an understanding or consensus.

Praxis encapsulates the relationship between theory, reflection, and action, which is anticipated to transform society, bearing emancipatory interests. In this way, the praxis model links the praxis cycle to critical thinking. Moreover, Marx's argument that the place of philosophy is not only to "interpret the world but to change it" (in Smith 2007:12) strengthens the concept of praxis. Theological education in the context of informality, which has arisen due to systemic and systematic exclusion of communities, requires a critical pedagogy that exposes the disempowering socio-economic systems in society. It assumes an emancipatory paradigm.

The praxis-based approach within the pastoral cycle is intended to influence pastors' and church leaders' practical knowledge and actions. As Headley (2018:1) rightly captures it, it leads to "a journey of self-reflection, social analysis, prophetic imagination and planning for social transformation." The approach is appropriate because of church

leaders' strategic significance in serving marginalised communities, overcrowded settlements, and underserved neighbourhoods. They minister to a people whose daily experiences are characterised by the struggle for survival.

Therefore, liberation theology, critical theory and pastoral cycle result from this interlock and connection between seeing, judging and acting or somewhat of analytical investigation, reflection and action. Thus, the second stage seeks to expose "oppressive social systems and the underlying philosophies that create and support them". Gutierrez (in Smith 2007:13), together with other "liberation theologians, adopted the concept of praxis to illustrate the relationship between belief and action, highlighting how right-thinking cannot be separated from right-action". As Sobrino argued, theology, therefore, is fulfilled by right action (orthopraxis) and not by right-thinking (orthodoxy) (Smith 2007:13).

The urban mission course at Carlile College and MAGUL introduced me to a method of reading and rereading my context and the biblical text through problem-solving lenses. This approach became deeply personal as a Pentecostal minister who did not appreciate divergent perspectives and sociological tools to interpret the world and solve its problems. It introduced me to the concept of integral mission and the understanding of "integrated spirituality and a holistic worldview" (Buhle 2021). Its "emancipatory framework" created room for "theological inquiry" that involved "self-reflection, social analysis, spiritual formation and theological reflection that leads to new actions". An introduction to and engagement with the praxis-based approach challenged my ministry philosophy. Therefore, I re-examined my understanding of the church, which

found expression in my ministry model, pedagogy, community engagement and life priorities.

For instance, having lived and served in Kibera for over twenty years, as a Pentecostal minister and student of theology at the same time, I kept interacting with the Bible, Kibera slum and contextually relevant literature that spoke about the significance of a mission praxis that aims at transforming lives and communities. Most of this literature were from other faith traditions. As a result, my eyes opened up to new ways of doing ministry that led to the formation of a savings group that oversaw the turnaround in the economic situation of our church members' lives.

Initially, our church's emphasis was on prayer, exorcism, breaking of curses, prophetic declarations, anointing with oil and spiritual warfare, besides tithing and offerings, as the biblical means to overcoming financial challenges. The emphases, unfortunately, produced negligible or null results. Incorporating savings mobilisation and the dignity of work into our theology and practice served to bridge the existing gap between biblical hermeneutics, ministry practice and individual and social responsibility. The praxis cycle facilitated a paradigm shift in theology and mission and remains central in my ministry practice and Research.

Brown (1988:112) reinforces this position and argues that spirituality and liberation are two things that talk about the same thing. He goes to the roots of both terms and concludes that in their most profound sense, spirituality and liberation "[C]all upon us to take risks, to change our priorities, to surrender our sense of self-importance, to be concerned with the doing of God's will than with our own will, and many other things that are inconvenient and dangerous to well-ordered lives". It further implies that

spirituality is at the centre of the praxis cycle and speaks to its process, not just a cycle stage. Therefore, theological education's spirituality within the informal settlements and with church leaders leads to a liberation approach.

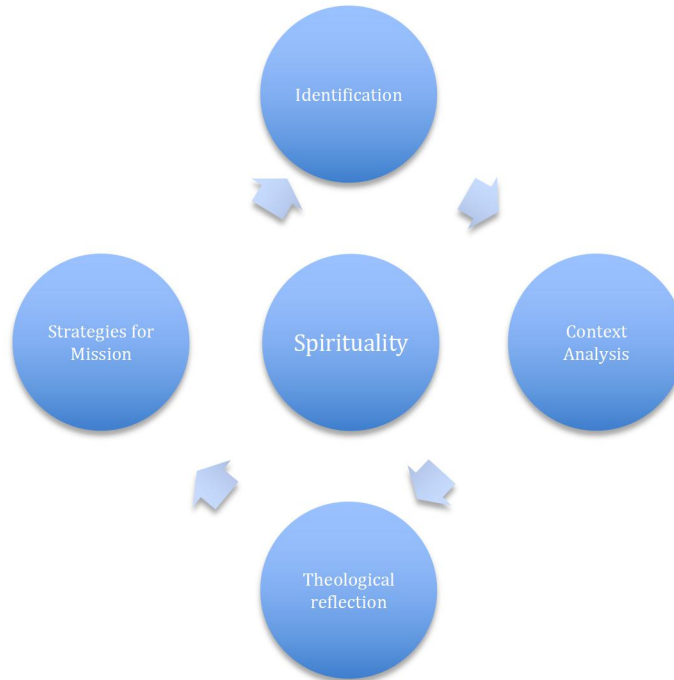
Furthermore, this approach and motivation give credence to the Bible as a book of struggle through and through. Yahweh is understood to support and encourage the Jewish community's liberation, His people, whenever they find themselves under oppressive regimes. Whether under Egypt, Babylon, Assyria, or Rome, there is a liberation motif detected on every Bible page. Their spirituality involved rituals, practices, and beliefs that pointed to liberation from unjust and oppressive systems and governments, chief among them being Passover's feast. In Exodus 3, God sends Moses to speak to Pharaoh to let Israel worship Him, linking freedom and worship or service. A spirituality devoid of the liberation of the oppressed and enhancing life falls short of the biblical and African understanding of God and His works.

As Croatto (1984:140) rightly noted, every theology has a point of divergence. In alignment with liberation theologians' mental disposition, the pastoral cycle generally carries theologising art as a second act (Gutierrez 1973:13). Gutierrez argues that "No theology comes simply as a deposit; somewhat, it involves convergence between a source of revelation, a theologian's praxis, and its historical context". The whole idea of a second act presupposes that theologising process starts "with commitment and active involvement within the life of a Christian community" and ministry context.

Commitment or involvement connotes "theologising as a communal activity", which involves a "faith community and not just the quarantined field of the professional theologian" (Smith 2007:17). The Ecumenical Association of Third World Theologians

(EATWOT) argued that "Because commitment is the first act, theology is connected inseparably with the Christian community out of which it emerges and to which it is accountable" (Smith 2007:15). This commitment is illustrated and affirmed by Christ's descent and Incarnation (John 1:14). It is an invitational "process in which groups need to listen to, learn from and creatively challenge each other to an ever more faithful response to the demands of Jesus Christ" (Smith 2007:16).

The original model of Holland and Henriot's (1983) 's pastoral cycle, herein referred to as the praxis cycle, because of its strategic significance, has been reworked by several others, producing several versions that vary but remain faithful to the concept. Madge Karecki (2002:139) has developed one where she has placed spirituality at the centre, which she calls "The Cycle of Mission Praxis" used in *Patterns of Mission Praxis* in mission studies at the University of South Africa. She argues that "spirituality is not a stage, moment or movement within the process but a motivational source". It can also be considered as the spiritual capital within the process. Even key in this version is replacing the insertion concept with identification and social analysis with Context Analysis.



In this version, identification is considered "approaching the community", whereas "Social Analysis refers to the act of gathering stories and reading the context" (Smith 2007:17). On the other hand, he says, Theological Reflection is rooted explicitly in the "process of rereading the Biblical text" through an understanding of the context. This rational conversation "is a way to bring a new set of questions to the text, questions which might help us to see in the scriptures what we had missed before" (Smith 2007: 17) and not about imposing an agenda on the biblical text.

1.2.2 Critique of the Models

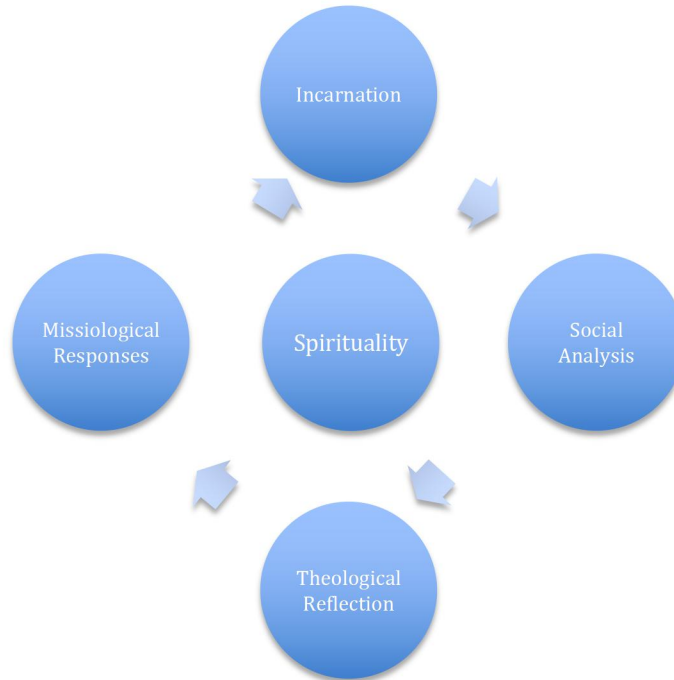
The praxis cycle is not intended to be an intellectual exercise detached from the (faith) community as some have turned it to be. On the contrary, it grew from the faith practices of local faith communities and then got articulated into a theological method. There is a sense in which the reverse is now the case.

Holland and Henriot's model is invaluable for practitioners in seeking the transformation of their contexts. However, some have argued that one of its shortcomings is that theological reflection "seems to be a stage in the process rather than the process itself" (Smith 2007:17). However, it is significant to note that the moment of theological reflection is just that intentional moment where the focus is on articulating/imagining theologically and allowing it to transform the faith practices again.

Since it is not solely an intellectual exercise, every other moment's dimension is present in every moment of the cycle. Thus, one can say that in every moment of the process, all the moments are present, if not explicitly, then implicitly. Similarly, an argument can be made about moments of the cycle so that spirituality is woven into each moment and not just a single stage.

1.2.3 Revising the cycle

Since the cycle has undergone several improvements, this study adopts one of the enhanced versions. In this enhanced version, the first step is Incarnation. Following the example of Jesus, it is placed there as the starting point of the Christian mission. As Zanotelli (in Smith 2007:18) argued, the "term insertion is not appropriate because it connotes introducing something alien or foreign", which may fail to relate. It carries the notion of intrusion.



Identification with the community the kenosis gives credence to Incarnation. Moreover, Insertion sounds invasive, patronising and abusive. However, on the other hand, Incarnation carries the idea of solidarity with the community, is non-threatening and an identification that makes an agency one with the community.

Jude Tiersma's (1994:7) helpful question, "What does it mean to be incarnational when we are not the Messiah?" calls for further reflection. In other words, it is possible to misconstrue Incarnation as a starting point to mean assuming the role of the messiah as a leader and missionary. It, therefore, calls for an explanation of "what is implied by Incarnation as a starting point".

First, the "incarnational mission reiterates the significance of physical presence within a community as the starting point" (Smith 2007:19). It is a radical and bold step that recognises the need to immerse oneself in the mission context. It begins with

'descent' into the community, either from a different geographical context or missional consciousness. This physical presence must denote a commitment to that community. Abeledo and Pierli (2002:16) describe it as "taking flesh, assuming the urban poor's suffering, or the poor's baptism".

Secondly, the incarnation process is essential because it speaks of a metamorphosis (from self-emptying) within the individual or faith community participating in the mission. It is a conversion that leads to commitment. When looked at from this perspective, the transformation agent also experiences a change. The mission agent is not like a catalyst that does not change; instead, it is transformed by entering the community and experiencing its life. Driven by the desire for a faithful gospel witness, the individual or group takes on the community's life and demonstrate the gospel. The concept of Incarnation, in this respect, includes ministries and ministers who identify with the community. Incarnation, therefore, should be understood in terms of how deep and authentic the minister, churches, leadership and theological institutions connect with "the realities, the needs, hopes and aspirations of the communities". They, therefore, become one with the community.

The second process within the cycle is Social Analysis. This thesis presents a social and ecclesial analysis, analysing both the community and social challenges, together with the ecclesial, faith and religious responses to it. The social analysis moment involves an analysis of the lived experience of the community through an engagement with it. It is a process engaged not extrinsically but intrinsically. The study here seeks to find and understand the forces and influences that form a community's life, both at the local and international levels. It involves examining the informal settlements churches,

the pastors and church leaders, faith communities, their message and ministry within the community, and what role theological education has played and continues to play in the process.

Theological Reflection is the third stage within the praxis cycle. I have preferred to add discernment as a practice to theological reflection because they are intertwined. The Biblical understanding of discernment is to read the "signs of the times" (Mat. 6:3) and perceive God's will and work. John De Gruchy (in Smith 2007: 45) proposes that discernment and leadership are the two principal duties of any pastor or practical theologian so that the community understands what God requires of them and act on it. Thus, the discernment process becomes the church's function that believes it is communally done rather than individually.

There is, therefore, a relationship between discernment and theological reflection. The two belong together. It fuses the rational, intellectual and conceptual work (of critical engagement) with the more intuitive, artful, imaginative and spiritual work (of discernment). This fusion is necessary because pastors and missionaries need to learn to reflect and imagine theologically. There is equally a need to have doers be silent, critical and conceptual in their thinking and acting. Madge Karecki (2002:134) refers to them as 'intelligent actors'. A mission, transformation or liberation theology in the informal settlements requires fusing discernment, analysis, reflection and Incarnation.

Discernment is also the ongoing work of identifying where Christ's Spirit is already at work and joining Him or Her there. The process of theological reflection involves "interpreting the contemporary human life situation in light of the biblical text and Christian faith" (Abesamis 1978:122).

1.2.3.1 Centrality of the Biblical Text to Theological Reflection

Evangelical Christianity holds to the centrality of the Bible in the theological reflection process. Found within Holland and Henriot's (1983:9; Mashoko 2002; Smith 2007) description of theological reflection as: "an effort to understand more broadly and deeply the analysed experience in the light of living faith, scripture, church social teaching and the resources of (church) tradition" lies discernment. From this description, discernment runs throughout the cycle as the act of spiritually engaging – incarnating, analysing, reflecting/imagining and responding. The Bible is the primary book in this exercise. However, since biblical readings and interpretations differ, the emphasis is on reading the Bible in context with communities, which has the potential of changing the content or outcomes of discernment.

One should, therefore, not confine theological reflection to just a moment within the cycle. As Mejia (in Smith 2007:34) understands it, theological reflection is "the analysis of (a) situation in the light of the Word of God, tradition, the teaching of the (Roman Catholic) Church and the contribution of theologians in history." The process he describes happens at every stage of the cycle. Thus, theological reflection occurs throughout the entire process. However, as noted earlier, theological reflection is when one takes a pause to more deeply reflect on the Bible in the light of the situation.

Reflecting theologically in context requires returning continually to the sources, giving significance to the place of Bible study. For most church leaders, the Bible is the primary source and the only source for teaching and preaching. The praxis cycle provides a tool that incorporates and authenticates the place of other sources for theological

reflection. However, it remains their primary interlocutor (Cochrane, de Gruchy & Petersen 1991:20).

In its spirit, this report captures theological reflection in informal settlements where ministers value and emphasise the biblical text. However, whilst sharing the view of advocates of the scripture being primary in theological reflection, the concern remains on how it is used in that process, whether it is used inductively or deductively. An inductive approach best surfaces and engages more meaningfully.

The fourth moment of the praxis cycle is Pastoral Planning. In the modified version, it is replaced by Missiological Response. The choice of the term indicates that the process's response is informed by earlier moments and faithful to the church's calling. It also means that missional action springs from critical reflection and is rooted in discernment. The missional response here means "an act of conviction and obedience, acknowledging the possibility of discerning God's will through his self-revelation in the person of Jesus Christ" (Smith 2007:18). When the churches and their leaders actively pursue justice and the transformation of the informal settlement, the missional response becomes "an imperative act of faith and obedience", for instance.

Using the praxis cycle as a framework, first, the research questions sought to tend to the participants' experiences by listening to their stories and how those stories fit within the bigger Nairobi story. Since its first moment is Incarnation/Experience, the researcher weaved together his personal experience of the community and the participants. Second, the research questions similarly sought to draw out how the participants linked their experiences to the social factors around them. By linking the variables, they engaged in the process of social analysis. Third, they reflected their

experiences in light of the Biblical text to understand how they aligned or not with God's word. Lastly, the questions were intended to critique their theology and practice in their communities. Similarly, the thesis has been structured around the four moments of the praxis cycle.

1.2.4 The Research Methodology and Process.

In order to meet the objectives of this study, outlined in section 1.1.7 above, the gathering of information was conducted through qualitative research, mainly participant observation, semi-structured in-depth interviews and focus groups through field notes and audio recordings. They were used along with quantitative data. Through years of engagement with the community, the research participants had gathered valuable lessons to aid the research process and contribute to the body of knowledge around the subject matter. The methodology employed would equally play a part in the liberating process of the participants.

The methodology used was conversational/dialogical, guided by the participatory involvement of the respondents in their community. It mainstreamed listening and learning from the participants as critical interlocutors in the regenerative narrative of their community. The research done is, therefore, understood as participatory action research (McIntyre 2008). Paulo Freire's contribution to participatory action research privileges the participants' generation of words and themes to allow them to interpret and change their world. In this way, Freire considers participatory action research to include an ongoing dialogue between the facilitator/researchers and the participants in the research process. He also posits that "understanding community relationships and social problems

requires a rigorous, iterative, and cyclical process of discovery and realization" (Freire 2000:110).

The pastoral cycle's four moments discussed in the previous section provided the structure of the interviews. It sought to capture the participants' experience, analysis of their environment, their theological reflections and how they participated in God's mission in their community. The areas the research covered included the church, community and theological education.

1.2.5 Sampling Strategy and Data Analysis

The study's research objectives and the size and diversity of the study population and context determined who and how many participants to select. Because the study looks at pedagogy from below and the relationship between church leaders' preparation and the informal settlements' transformation, the cluster of pastors and church leaders was arrived at. Besides, the quota sampling method, gender, location of the leader and their church within the Kibera villages, denomination/church stream and ethnicity were chosen to select the participants. In addition, the participants referred me to other leaders in the villages that could have been left out in the research. As a participant-observer who has lived and worked in Kibera, participants' initial identification and churches posed no challenge.

Interviews and questionnaires were used to collect data from six institutions, one hundred leaders and twenty-one graduates of the MAGUL programme using the data collection methods mentioned above. In addition, there were three focus groups, each having five participants. In total, one hundred and forty-two participants were involved in

the research process. Due to my previous participation in pastors' activities in Kibera, it was relatively easy to gather data from participants. There was also no need to seek permission from other gatekeepers because leaders are equally the community's leaders. However, participants signed a formal informed consent letter, which is found in appendix 2.

A deductive approach was used to analyze the data, using the questions as a guide. It involved arranging and organizing the data, setting codes, validating the data, and drawing conclusions from the analysis.

Below is the process that captures the different stages in the research:

1. The researcher conducted an initial study of training institutions for informal settlement leaders in Nairobi. It constituted the preliminary research basis and to test whether a relationship existed between the theological schools and the state of informal settlements churches and ministries to urban transformation. The initial study was carried out with four training institutions that work within the informal settlements and two others in the larger Nairobi city. The primary research focus was Kibera. However, gathering such an extensive sample in Kibera surfaces data that would probably correspond to similar challenges and realities of other informal settlements in Nairobi.
2. A questionnaire was used to collect data from 100 identified church leaders in Kibera. It was designed to collect both quantitative and qualitative data. A sample questionnaire is appended. From the data, leaders were selected to form the research teams of three focus groups. The groups consisted of both theologically and not-yet theologically educated leaders. They were to undertake a 'post-mortem' evaluation of previous training and propose a relevant curriculum for their contexts.

3. Semi-structured interviews with 21 leaders who undertook a Master of Arts in Global Urban Leadership (MATUL) from Bakke Graduate University (BGU) were conducted to ascertain the impact on their lives and their current ministry contexts. The twenty-one interviewees are the ones who graduated, while eight did not.
4. Participant observation of leadership training: I attended three theological training sessions conducted in the informal settlements by three institutions with their permission.
5. I Shared the research findings with informal settlements leaders through Nairobi Transformational Network's Mathare and Kibera Youth Fora.

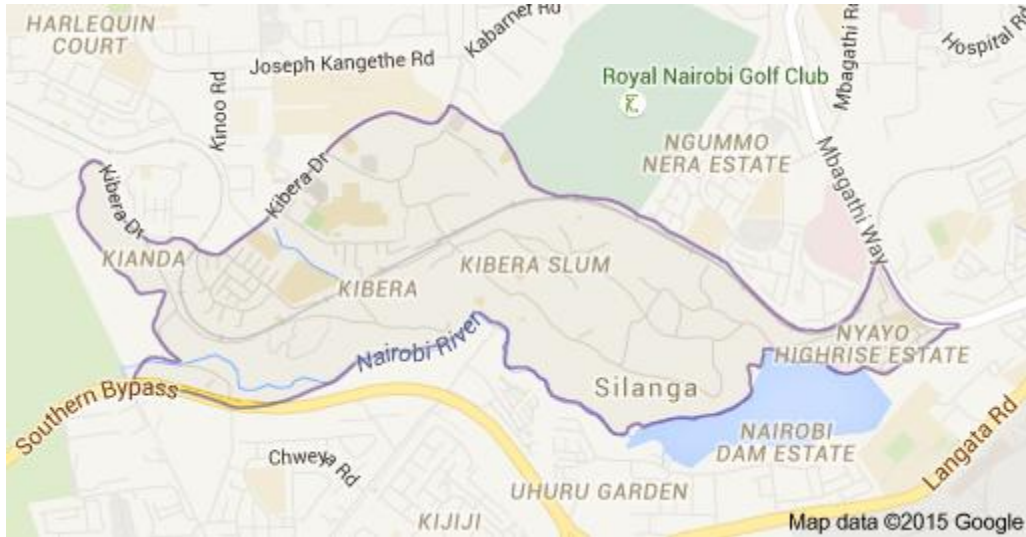
1.2.5 The Scope of Research

This study was restricted to three theological education areas: curriculum development, epistemology, and methodology, to produce a theological education model that can transform the physical, social, and spiritual conditions of informal settlements. The praxis cycle approach was employed to immerse, reflect, discern and shape how theological education should be done within informal settlements in Nairobi. This was done within the discipline of missiology that considers the church and theological education as instruments for God's mission of justice, equity, and human dignity, among others. The challenge of disciplinary silos had to be overcome to adopt a more inter- or trans-disciplinary work to engage the city comprehensively.

Any research process has its limitations. Firstly, the fact that over 150 informal settlements mean that the study's findings do not reflect the complete picture of all informal settlements. In addition, each informal settlement has its specific characteristics,

an aspect that may have been missed out in this study. The researched area is captured in the map below.

Map 1.1 Map of Kibera



Source: Map data (Google 2015)

Secondly, although I have lived and worked in Kibera for many years, most of the pastors and church leaders in the survey do not know me. Besides, my identity as one who comes from a particular ethnic group could impact the research findings. Negative ethnicity poses significant challenges to objectivity because informal settlements are highly "ethnicised" and politically divided and polarised in Nairobi.

Thirdly, informal settlements are in and of themselves dynamic due to both local and global forces. As a result, the information provided by interviewees resulted from

other materials gathered via the Internet or other means; thereby, the research failed to capture the correct scenario. In addition, high illiteracy levels on the part of informal settlement leaders possibly hampered information dissemination.

Having worked in these settlements, I have a general understanding of the informal settlements' dynamic nature. Therefore, questionnaires were designed to honour the differences in ethnicity so that leaders found it easier to give information. A thorough explanation was given to all the participants. Where leaders were unwilling to divulge information, other leaders were contacted, including those without the primary informal settlement.

Conclusion

This thesis emerged from my involvement with theological education at the college level and within Nairobi's informal settlements. It emanated from the issues church leaders encountered and brought to the classroom for discussions to make the biblical text more relevant in their ministry. I then desired to explore them more systematically. The Praxis cycle is the tool I have chosen to make this exploration, provide the structure and serve as its theological framework.

From the praxis cycle's modified form, the research process' beginning point is the incarnation. It is intended to emphasise that this research process and the mission itself is a missiological exercise. The praxis cycle concludes that research and the pursuit of knowledge become a missiological act since praxis involves the interaction between action and reflection and knowing and doing.

In the second chapter, the thesis turns the literature survey to read and analyse the social context of Kibera as the research context, having outlined the purpose for undertaking the research, introduced the praxis cycle, and shown the study's limitations and process. Although literature review is concentrated in this chapter, it happens through the thesis, interweaving participants responses and literary sources.

CHAPTER TWO

READING AND ANALYSING THE SOCIAL CONTEXT OF KIBERA

Introduction

As developed by Holland and Henriot (1983), the praxis cycle discussed above begins with the context. The Webster Dictionary defines *context* as "the interrelated conditions in which something exists or occurs" (Merriam-Webster Dictionary). In this case, the context points to a thick description of what is observable and appreciable through senses. Gutierrez's (1988) contribution pushes the argument back to the lived faith or spirituality, the desire to live faith in a context. Its beginning point is the lived faith of a community of people or individuals and an immersion experience in that particular human situation. Lonergan (in Whelan 2002:81) considers this a "process of being attentive to the data of our senses and inner experience".

Within this section, context defines and describes the place's geographical and social relationships under study. It looks at the built environment together with the social networks and power relations within a given place. Although this section concerns itself with description and not analysis, analysis is inescapable to some extent. Moreover, it also introduces the key terms and ideas applied in the research and sets the context of the research.

As the first step, incarnation situates our pastoral responses' geography in individual's and communities' lived experiences. It enables the researcher to identify confidently and know where people live, what they feel and go through, and how they respond to their experiences. Holland and Henriot (1983:8) observed: "we gain access to these experiences by inserting ourselves and identifying with the community - and the

affairs of the ordinary people in that community". This modified version begins with the incarnation and incorporates solidarity with the people. This specificity of geographical locatedness is not exclusive; instead, a broader global comparison of related scenarios in other parts of the world will be considered to describe the study's context and locate it within a more general phenomenon.

In describing the context, terminologies become significant. There has to be clarity on the use of terms to define the area under study. For example, Kibera is mostly referred to as a slum. Part two below distinguishes the terms slums and informal settlements and clarifies what is meant by the study context.

Chapter Two, Part One

2.1 Slums and Informal Settlements

2.1.1 Defining Terms

Kibera, as the context of this study, is generally referred to as a slum. However, the UN (2003:XXVI) report "uses slums as a generic term for a physical and spatial manifestation of urban poverty and inequality within a city" (in Smith 2007: 36). Smith also notes that a distinction exists between informal settlements and slums, slums being "generally used to define a wide range of low-income settlements and poor living conditions".

I here note, with Mitullah (2003:8), that, "The concepts slums and informal settlements are often used interchangeably in Kenya, and there is no official definition of slums or informal settlements." In Kenya, informal settlements, also called slums, have other concepts that different groups use. Kalugila (2013) lists the terms and phrases used to refer to slums as "Muddy areas, Ghetto, Poverty-stricken settlements, Filthy settlements, Kijiji or Vijiji, Mud city, Dumping site, and Beggars' zone" (Kalugila 2013). Although the terms used to define slums vary, the views are shared across the board, including national and county governments and civil society groups.

For Pamoja Trust, slums carry the concept of "temporary structures, insecure tenure, overcrowding, and poorly constructed housing" to define these settlements. However, Mitullah (2003) further observes that "the definition of slums should be broadened to include other buildings such as one-roomed apartments, which have secure tenure".

A UN meeting in Nairobi in 2002 adopted an operational definition of slums as places that are "...characterized by overcrowding, poor or informal housing, inadequate access to safe water and sanitation, and security of tenure" (Davis 2006:23). Other contexts like North America that do not have informal settlements refer to them as inner-city areas. Similarly, in South Africa, a distinction is made between informal settlements and inner-city slums such as Hillbrow, which have formal housing and infrastructure but often wholly degenerated or collapsed.

Kramer (2009) offers a much more clearer distinction between slums and informal settlements. In his definition, "slums refer to a once-attractive neighbourhood that has deteriorated". He notes that the term has been misused to describe "illegal, spontaneous shantytowns lacking decent services and infrastructure" in the Global South. As captured in Kenya's different words above, local definitions vary but generally include poor construction and illegality. Other terms used (in Kramer 2009) include "Ciudades (Spanish, "cities"), barrios, favelas, Aashwai (Egyptian Arabic, "random"), informal settlements, squatter settlements, and peri-urban areas", among other terms.

As Smith (2007:36) observes, the term 'slum' can "unnecessarily evoke stereotypes of dilapidation, crime, and unpleasant living conditions that detach readers from individuals living in these neighbourhoods". He argues that branding a community as a slum "may identify it with chaos and squalor. It may also mark the people who inhabit it as dirty and chaotic", uneducated and ignorant, "inappropriately confusing" their less privileged status with their identity as God's image-bearers – "a mark of stigma and a source of shame. In some contexts, though, the term lacks disparaging connotations and merely refers to low-income housing".

This study, therefore, adopts the definition of slums as

[A] contiguous settlement where the inhabitants are characterised as having inadequate housing and essential services. A slum is often not recognized and addressed by the public authorities as an integral or equal part of the city (UN-Habitat 2003:10).

As Smith (2007:36) has observed, "the term slum is too general and disparaging and has its ancient roots in a Western urban context of deteriorating inner-city residential areas". The term "informal settlement" is preferred because it refers to informal neighbourhoods with inadequate structures and services. Moreover, it diminishes the negative meaning of 'slum' and underscores these communities' unplanned and unauthorized nature. Therefore, the term informal settlement is used instead of a slum. It is, however, significant to note that both terms are used interchangeably in Kibera and generally within Nairobi.

Informal settlements are, therefore, defined as

[T]emporary structures, that is, structures made of temporary materials such as wood, mud, iron sheet and polythene, where occupants have no or only quasi-legal rights of occupation (Smith 2007:36).

Like other informal settlements in Sub-Saharan Africa, Kibera, one of the largest informal settlements within the region, is constructed of temporary materials because the government owns its land. Residents have only quasi-legal ownership of the land. They are mostly not served by the amenities and infrastructure such as sewerage systems, water, roads, and electricity available in the city's formal areas.

2.1.2 Informal Settlements: Global Reality

The challenge of informal settlements is a global experience that continues to aggravate by the day. Statistics reveal the seriousness of the situation when "...the UN researchers estimate that there were at least 921 million slum dwellers in 2001 and more than one billion in 2005" (Davis 2006). Davis adds about the "World Bank's warnings in the 1990s": "Urban poverty would become the most significant and politically explosive problem of the next century". The World Economic Forum (2016) says that "a quarter of the world's urban population lives in slums, and this figure is rising fast", they observed. According to the report, Sub-Saharan Africa, which had 70 million slum dwellers in 1990, had 200 million by 2014.

As a growing phenomenon, informal settlements have caught the world's attention, resulting in the adoption of various responses. As captured by Davis (2006), this reality partly necessitated the formulation of Millennium Development Goals (MDGs), established in 2000 when 180 members attending the Millennium Summit of the United Nations gathered. These eight international development goals included the first one, eradicating extreme poverty and hunger by 2015. Unfortunately, the Millennium Development Goals Report (2015), released by the UN, contains an admission that member countries have not fully realized the goals but noted that they had made considerable improvement.

United Nations' World Urbanization Prospects (2014, paragraph 5) acknowledges that "for the first time in history, and irreversibly, more than half the world's people lived in cities: 54% in 2014, a proportion is expected to increase to 66% by 2050". They predict "an additional 2.5 billion people to live in urban areas by that year". According to

the World Bank (2015) on Smart Cities, they estimate that "over 90% of urban growth occurs in the developing world, adding an estimated 70 million new residents to urban areas each year". They estimate that "in the next two decades, the urban population of the world's two most impoverished regions, South Asia and Sub-Saharan Africa, is expected to double". A look at the UN-Habitat 2003 report put the slum incidence as follows:

Table 1.1 Largest Slum Populations By Country UN-Habitat (2003)

Country	Slum % urban population	Number (millions)
China	37.8	193.8
India	55.5	158.4
Brazil	36.6	51.7
Nigeria	79.2	41.6
Pakistan	73.6	36.6
Bangladesh	84.7	30.4
Indonesia	23.1	20.9
Iran	44.2	20.4
Philippines	44.1	20.1
Turkey	42.6	19.1
Mexico	19.6	14.7
South Korea	37.0	14.2
Peru	68.1	13.0
USA	5.8	12.8
Egypt	39.9	11.8

Source: *Planet of slums* (Davis 2006: 24)

The chart above only captures four countries in Africa but paints a picture of the global informal settlements phenomenon. Due to Africa's rapid urbanisation rate, much more recent research is bound to change the statistics immensely because Africa's urban population has skyrocketed, especially the urban informal settlement population. UN-

Habitat (2010-2011), in the State of the World's Cities Report, further estimates that the number of slum dwellers would grow by nearly 500 million between 2010 and 2020.

In another report, UN-Habitat (2012) estimated "the number of people living in the slums of the world's developing regions as 863 million, in contrast to 760 million in 2000 and 650 million in 1990". By 2021, with the current urbanisation trends, this figure has tremendously increased. According to the report, "these estimates suggest that one-third of the developing world's urban population lives in informal settlements representing 15% of all living in those regions".

Mike Davis (2006), speaking of the observations by "an International Labour Organization (ILO) researcher", has noted that the "formal housing markets in the Third World rarely supply more than 20 per cent of new housing stock". Consequently, people "turn to self-built shanties, informal rentals, pirate subdivisions, or the sidewalks". He further notes that in Asia, the trend is equally witnessed. For example, Beijing Police estimated that "200,000 unregistered rural migrants arrive each year, many of them crowding into informal settlements on the southern edge of the capital". In South Asia, he says, "... a study of the late 1980s showed that up to 90% of urban household growth took place in slums."

Poverty in the urban context globally is enigmatic. Not every urban poor person lives in the informal settlements, and neither are all informal settlements' dwellers poor. Davis (2006:26) opines that the urban poor population in some cities is considerably higher than the documented. He argues that accurate statistics are difficult because the poor in the informal settlements are often "deliberately and sometimes massively undercounted by officials". Therefore, it is estimated that "there are probably more than

200,000 slums on earth, ranging in populations from a few hundred to more than a million people".

The table below shows the 2014 percentage of the African urban population of the top thirty (30) countries living in informal settlements (UN-Habitat 2015). It demonstrates the gravity of the informal settlement living situation in the continent, following its runaway urbanisation and the youth bulge.

Table 2.1 Percentage of African Urban Population of Top 30 Countries

Rank	Country	Value	Rank	Country	Value	Rank	Country	Value
1	Central African Republic	93.30	11	Ethiopia	73.90	21	Djibouti	65.60
2	Sudan	91.60	12	Somalia	73.60	22	Benin	61.50
3	Chad	88.20	13	Cabo Verde	70.30	23	Botswana	59.20
4	Sao Tome and Principe	86.60	14	Niger	70.10	24	Burundi	57.90
5	Guinea-Bissau	82.30	15	Eritrea	69.90	25	Mali	56.30
6	Mozambique	80.30	16	Comoros	69.60	26	Kenya	56.00
7	Mauritania	79.90	17	Malawi	66.70	26	Cote d'Ivoire	56.00
8	Madagascar	77.20	18	Equatoarial Guinea	66.20	28	Angola	55.50
9	Sierra Leone	75.60	19	Burkina Faso	65.80	29	Zambia	54.00
10	Dem. Rep. of Congo	74.80	20	Liberia	65.70	30	Uganda	53.60

Source: UN-Habitat 2015

A common denominator in most countries and urban areas of the world is informal settlements' history as a story of confrontations: between illegal settlers and governments and urban authorities and private landlords. Leaders tend to consider informal settlements unsightly, and one way of eradicating the "problem" is to bulldoze them (Giardet 1996:74). The new informal houses, erected almost immediately after the demolition, are made from materials that people can lay their hands on, such as cardboard,

plastic sheeting, plywood, or corrugated iron. These flimsy materials make houses vulnerable to bad weather and can pose a severe fire risk. Consequently, most informal settlements lack adequate services, and there is no clean water, sanitation, drainage, or electricity (Giardet 1996:72).

Robert Muggah, in the WEC (2018), observed that "Africa's 1.1 billion citizens will likely double in number by 2050, and more than 80% of that increase will occur in cities, especially slums." It means most migrants to the city would end up in informal settlements, causing a bulge in the informal settlement population in Africa.

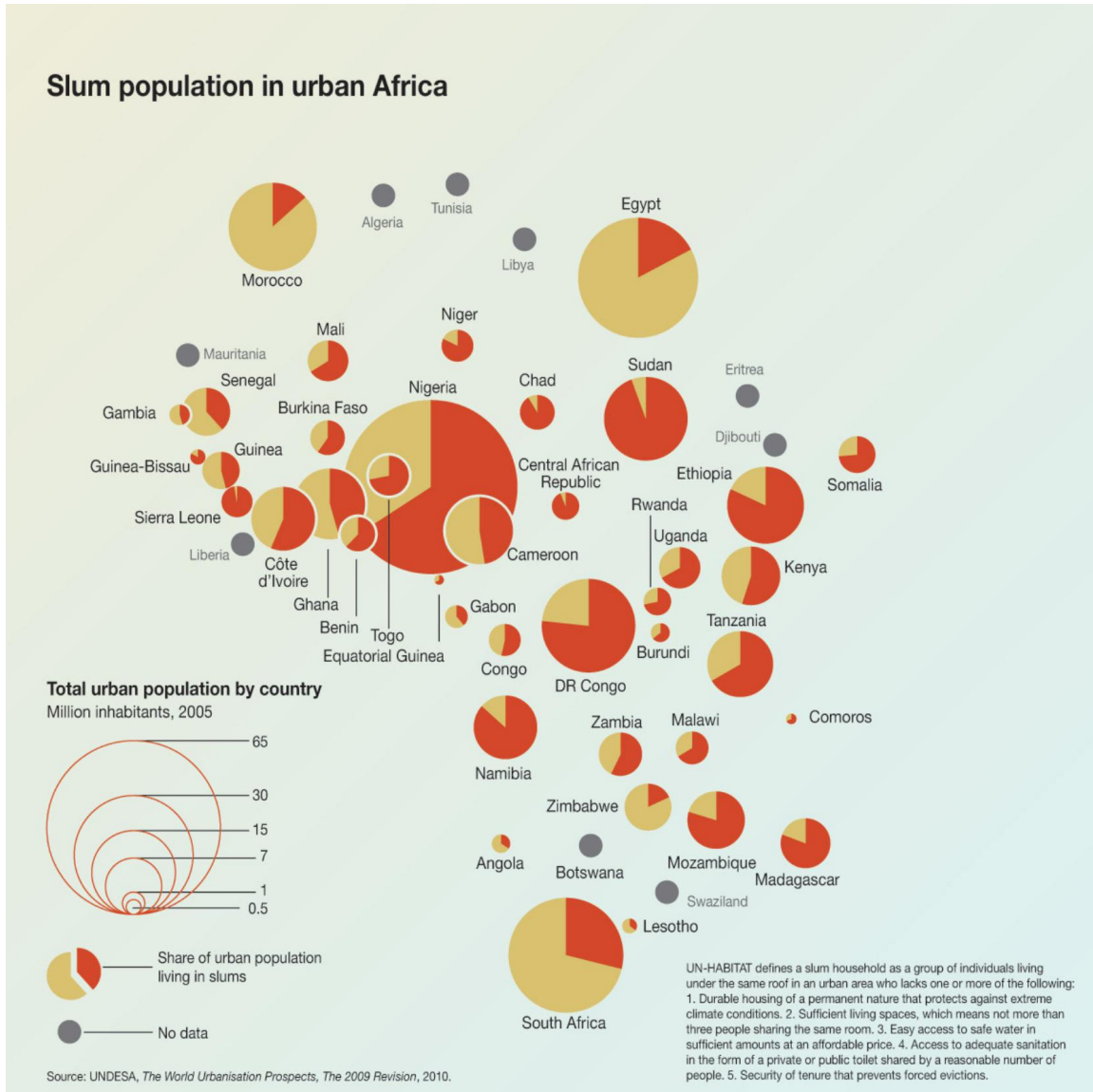
2.1.3 Informal Settlements: The Case in Africa

The African informal settlement situation is even extreme. Shorter notes that

The population growth rates of Africa are among the world's highest, but its urban growth rates are generally twice as high. This rate implies the staggering growth of existing towns – towns doubling, trebling or even quadrupling, their size every decade (Shorter 1991:53).

He further observes that African countries are poor, and high urban growth rates mean a high concentration of poverty in town "(T)he vast majority, perhaps 70%, of African urban dwellers are poor". Deducing from the statistic is that informal settlements are not unique to the Kenyan or Nairobi context. A look at the map below shows the intensity of informal urban settlements in Africa today. Davis (2006:26) observes that "Africa's slums are growing twice the continent's exploding cities' speed".

Map 2.1 Slum Population in Africa



Source: Pravettoni 2011

This map brings out the stark reality that Africa finds itself in by the high informal settlement prevalence. Apart from those that indicate 'no data', every country on the map has informal settlements. "No data", however, does not mean there are no informal settlements there. On the contrary, since the number of informal settlement dwellers is in their millions, it equally means that the church of Christ has an enormous

presence in these settlements because they are home to millions of Christians worldwide and hence the need for contextually relevant theological education with leaders within these contexts. The UN-Habitat projects that if the current trends exist, the number of informal settlement dwellers is going "to increase to 2 billion by 2030 and 3 billion by 2050" (Agouris et al., 2016:400).

This situation in Africa is attributable to a historical phenomenon referred to as the 'period of independence' where many countries gained independence from their colonial governments. Nevertheless, the African urban construct has its roots in colonial history. Shorter (2002) notes this about African cities:

After political independence, it became a tool of indigenous totalitarianism, together with the system of government it represented. Its social services were more comfortable to maintain and expand. It attracted industries, which produced commodities for urban consumers. Nevertheless, while it was materially endowed out of all proportion to the rest of the country, the primate city was unable to cope with rapid urban growth, and it spawned enormous slums, shantytowns and squatter areas where the majority of its citizens live.

Pierli and Abeledi, in "The Challenge of Slums - Global Report on Human Settlements 2003", say

The African town is an instrument of subservience to an unjust global economy, and it reproduces this inequality in its immediate context. It favours its elite, and it accumulates wealth, industries, and services, which are unfairly shared with the mass of the poor. (Pierli and Abeledi 2003:29)

The African city enslaves the impoverished majority, drawing them into the web of urbanisation and encouraging aspirations, which it does not fulfil. While some authors approach the question of informal settlements exclusively from housing and services, the phenomenon goes far beyond the mere problem of material living conditions. Sociologically, an informal settlement is a subculture with its structures, norms and values, and outsiders perceive it as such. Zikode, in *Abahlali baseMjondolo* Chapter 5, describes it as

[A] 'help-self city', a viable system of self-reliance, which initiates migrants to the urban mentality, offers services to the city and constitutes considerable potential for urban life and development (Zikode, Chapt. 5, par. 4).

In the absence of housing and services, informal settlements create their own. They also evolve their adaptive mechanisms to accustom themselves to town life (Pierli and Abeledi, 2003). Hamin and Kamruzzaman summarise the informal settlement situation, thus:

In general, slums result from failed policies, bad governance, corruption, inappropriate regulation, dysfunctional land markets, unresponsive financial systems and a fundamental lack of political will (Hakim and Kamruzzaman 2016:14).

2.1.4 The Strategic Significance of Informal Settlements

Although informal settlements are often identified with negativity, they certainly perform an essential "de-facto role in providing the urban poor with easy, cost-effective access to urban environments". These settlements give "shelter to a large portion of a city's population; for instance, approximately 62–70% of the urban population lives in

informal settlements" (Simiyu, Cairncross and Swilling 2018:2). For instance, Kibera is situated strategically close to Nairobi's Central Business District (CBD) and the city's Industrial Area to ease access to the residents' job market. Together with other informal settlements, it characteristically exemplifies "the best available housing opportunity for the residents compared to their survival and living strategies in a setting where few decent and affordable residential houses are available" (Simiyu, Cairncross and Swilling 2018:2).

Simultaneously, as they face their day-to-day challenges, they can typically realise "better access to employment, livelihood prospects, education, healthcare, and other services". The informal settlement is better than the next best accessible residential alternative, which is usually situated farther from the CBD and Industrial Area or more costly or with poor road network and affordable public transport. With this in mind, informal settlement upgrading projects' beneficiaries return to informal settlements after informally selling low-cost formal houses allocated to them. A case in point is the Kenya Slum Upgrading Program's (KENSUP) Kibera project. Some residents moved to the decanting site of highrise buildings later returned to the informal settlement, arguing that it was expensive to live in them.

The UN-Habitat has also rightly observed that:

In the developing world, slums are, in fact, the dwelling places of much of the labour force in their cities; they provide several essential services and are engaging communities in their own right. They are melting pots for different racial groups and cultures. Many of the most critical movements in music, dance and politics have had their origins in slums. Slums are a staging ground for people moving to the city or for people who are temporarily in trouble, a place where they can live cheaply until they establish themselves. The long-term aim of most slum dwellers is to make some money and find a better place to live (UN Habitat 2003: xxi).

These receiving areas' low character helps cover "the cost of living for workers with low-paid, entry-level jobs" (Turok 2015, par. 10). He adds that "some are adjacent to middle-class suburbs where residents can readily become domestic workers, gardeners, or security guards". However, "while their temporary structures are small and often congested, they provide adaptable arrangements that suit people's irregular incomes. Informal settlements also encourage people to generate their employments" (Turok 2015, par. 10) "by giving aspiring entrepreneurs confidence and connections". He adds that "Their informal businesses benefit from low-cost premises and local social networks".

These communities are determined to overcome their poverty and lift themselves out of it (Turok 2015) through finding jobs in the urban areas and, in a "society marked by severe social and spatial inequalities". To them, informal settlements are valuable "mediums for upward social mobility". Therefore, "informal settlements help lift poor rural households out of poverty" by being the spaces that present relatively easy access to jobs. They also offer entry points into the dynamic

[C]ity economies where migrants can obtain helpful information, skills and job contacts. Over time, many may acquire new skills and advance upwards and outwards to superior housing in better neighbourhoods (Turok 2015, par. 9).

In the words of "US economist Ed Glaeser", Turok (2015, par. 9) says

[U]rban slums often serve as springboards to middle-class prosperity. Thus, these places are symptoms of poverty and potent means for escaping poverty because they enable migrants to become integrated into the city economy.

One can say that people moving into informal settlements areas are ambitious, determined and creative. Turok (2015, par. 11) continues to observe that "they do so out

of their will and respond to a labour market that indicates a higher demand in urban areas". He says more significant employment "opportunities in the city give people greater hope and aspirations for a better life", even though the chances are slimmer in sub-Saharan cities. Consequently, he argues that hope and aspirations "stimulate a strong sense of determination to overcome hurdles and learn how to become more industrious". In addition, African families are extended families by nature, and they provide group support in the city that helps withstand hardship and develop "resilience within the community to engage in self-improvement".

Based on their sociological composition and organisation, informal settlements provide a vibrant sub-culture and self-help system that theological institutions can utilise to enhance their contribution to a city and nation. Instead of viewing them negatively and vilifying their existence, they provide a safety net for millions of poor citizens who would be reduced to more powerlessness and vulnerability despite their valuable contribution to the economy. On the other hand, the church has the perfect opportunity to spur these efforts and enhance individual and community life.

Chapter Two, Part Two

2.2 Informal Settlements in Nairobi

2.2.1 A Thick Description

Since independence, Kenya has witnessed the high population growth of her cities and towns through rural-urban migration. As a result, Nairobi city's population has dramatically surpassed the city's infrastructural capacity. Today, Nairobi, Kenya's capital city, is Eastern Africa's economic and political hub, with over 4.3 million residents, of which 70% are 34-year-olds and younger (Kenya Population and Housing Census, 2019). Unbelievably, the one hundred and eighty informal settlements within Nairobi are among the highest in any African country (OXFAM 2009), although some cities have more slum dwellers than Nairobi. The "development and proliferation of cities have coincided with the emergence of multiple and denser informal settlements. Urban informal settlements provide a means for low-income households to find shelter and try to improve their livelihoods. With no other housing option available to them, their growth is inevitable" (Mohamed 2010:9).

Bodewes (2005:9) says, "Figures for calculating the numbers of informal settlements within Nairobi vary considerably", mainly through varying enumeration methods and how these settlements divide into villages, which count for separate informal settlements. She gives an arguable estimate quoted above that "180 such communities in the city are housing over two million people". She further notes that "Nairobi's informal settlements' residents constitute 55% of the city's total population, yet they are overcrowded onto less than 5% of Nairobi's entire land". Davis (2006:11)

observes that Nairobi and Mombasa's densely packed informal settlements absorbed an "incredible 85% of Kenya's urban population growth between 1989 and 1999".

Informal settlements accommodate most of Nairobi's population and are generally either public or private land's illegal sub-divisions. Several informal settlements sit on an unsuitable ground for construction, with "high to very high population densities holding up to 2300 persons per hectare" (Mitullah 2003:5). They are interspersed across the city, mainly close to "areas with potential for employment opportunities". In 2011, the average density projection was around 87,500 inhabitants per km² (Desgropes and Taupin 2011, par. 6).

The Kibera population density and other informal settlements bring into conversation the discourse on urban land and land use. The land issue in African cities and the urban land issue discourses seem to romanticise land without considering urban geographies. The contestations are at their deepest in urban contexts, where someone's small parcel of land is not necessarily viable. There is a need to think of urban land and discuss it in both just and humanising ways. It should also involve demystifying concepts of land that are unrealistic given the nature of urbanisation and sustainable cities' challenge (where densification seems to be the better option to prevent further destruction of natural resources).

Most informal settlements dwellers occupy single rooms, as most of these "structures are rented on a room-by-room basis" (Mitullah 2003:8). Mitullah says, several studies indicate that 56 to 80 per cent of the households rent from private-sector landlords who, in the past, often had the political connections that helped them protect their investments (Mitullah 2003:8).

Mitullah's observation, therefore, brings into conversation the concept of adequate shelter for the urban poor. Girardet (1996, Page 5, par. 3) explains:

Adequate shelter means "more than just having a roof over one's head. It also means privacy, adequate space and security", a place in which to thrive, the structural stability and durability of a dwelling with proper lighting and ventilation, and with adequate infrastructure for sanitation and waste management". (Giardet, 1996, page 5, par. 3)

Mitullah further observes that

[B]etween 1971 and 1995, the number of informal settlement villages within the Nairobi divisional boundaries rose from 50 to 134, while the estimated total population of these settlements increased from 167,000 to some 1,886,000 individuals. As a result, in terms of percentage of the total Nairobi population, the share of informal settlement village inhabitants rose from one third to an estimated 60 per cent. Both natural growth and rural-to-urban migration contribute to Nairobi's informal settlements villages growth (Mitullah 2003:14).

The unprecedented growth in the number and deplorable state of informal settlements in Nairobi led to Zanotelli's observation. Alex Zanotelli, a Roman Catholic priest who chose to live among the poor in Korogocho slum in Nairobi (Pierli and Abeledo 2003:18), said, "I feel that Nairobi is maybe the worst city in the world. Born in 1898 as an apartheid town, it became, at independence (1963) a city run by economic apartheid."

Pierli and Abeledo (2003:19) continue to say, "the city in the Sun" (referring to Nairobi) "has today a population of 4 million people" (The Habitat Estimate). 60% of these (American Embassy data) "are obliged to live in 1.5% of Nairobi's total land. 60% means that over 2 million people are compelled to live in a tiny portion of land".

Unfortunately, this "1.5% does not belong to the urban poor but the government, which can evict people at its discretion".

As earlier noted, informal settlements in Nairobi characterise the lack of essential services. Service provision levels and the living environment conditions vary negligibly from one informal settlement to another. The differences are based on the informal settlement's age, the type of land tenure, geographical location, the vibrancy of the informal sector and access to wage employment (UN Habitat 2003). It also notes that settlements on private land are less crowded and have better houses and cleaner environments.

As Kramer (2006:41) observed, these

[S]lums owe their origins to six factors: migration during the struggle for independence, rural-urban migration and urban population growth, without corresponding housing provision, resettlement due to new developments, upgrading or relocation in suitable sites, and extension of city boundaries. The inclusion of rural parts into urban boundaries often changes the settlements' characteristics as more urban residents and new migrants get attracted to such areas. Nairobi's informal settlement's population continues to grow at an annual rate of 12 per cent.

UN-Habitat (2007:4) points out that informal settlements like Kibera epitomise "failure by the state in providing service to the people".

According to the Amnesty International Report (2009), all the informal settlements of Nairobi sub-divide into villages, which have become ethnic enclaves. It means that the residents of these communities or villages are predominantly from a specific ethnic group, which is further broken down according to their economic levels. These communities are the result of overt inadequate government goodwill and years of official unresponsiveness or neglect. Notably, the lands on which most of these settlements sit are excluded from plans by relevant authorities and lack budgeting

allocations, and hence a lack of provision of essential services. In addition, government policy papers still consider some of these settlements non-existent. As a result, for instance, the lack of legal water connectivity makes residents pay for water more expensively than their counterparts in the suburbs (Amnesty International, 2009).

The report continues to note that Nairobi's city is home to the haves and the have nots, the established and the marginalised, offering disparate opportunities for both men and women. The poor form the largest population group estimated to be at 55%. They are struggling to survive, with their lives characterised by informal residential structures and income generation.

The living conditions of the poor in these settlements is regrettable. Nairobi should have benefited from its status as the capital city and the seat of the presidency. By now, after 50 years of independence from Britain, the city should have been fully reclaimed by leaders from the destructive nature of racism and social, economic and political injustice. It should have been on a path to restoration, wholeness and integrity. The question to ask today is about why there was an independence struggle. It is ridiculous that in a democratic country, the disenfranchised lived experiences reveal no signs of triumph over injustice.

On the contrary, it is a compelling manifestation of the poor's condemnation, exploitation of the vulnerable, exclusion from city tables, tribalism, rampant corruption and the outrageous widening inequality between the rich and the poor. Fellow Kenyans are responsible for this unpleasant situation in which the country and Nairobi city find themselves. It can, therefore, be said that the informal settlement situation in Kenya is a result of unjust social structures.

2.2.2 Informal Settlements as Products of Injustice

Arguably, the city in Kenya has its roots in colonialism. Urban areas started to emerge on the Kenyan coast, with their origin being Arabic rather than African. Although native urban development had appeared elsewhere in Africa, particularly in West Africa, the colonial government developed urban centres in Kenya's inland to meet their needs and requirements. 2.2.2.1 Nairobi's Colonial History

Ilaria Boniburini, while discussing Nairobi as a splintered city, says,

Founded as the transit and administration centre for the Uganda Railway in 1899, the colonial regime transformed Nairobi to serve the European settlers as the capital of the British East Africa Protectorate; the 'racial tripartition', imprinted at the origins, was then consolidated. As a result, Europeans established their homes on the hills (in the west and north-west quadrants of the city), Asians settled mainly in the north and east, and the African employee was confined in the 'native areas' in the east. Thus, the informal settlements became part of Nairobi development (Ilaria 2015, par. 16).

In 1948, above 90% of Kenyan Asians lived in towns and cities, and over "60% of European immigrants, while approximately 95% of Africans stayed in rural areas" (Obudho 1981:29). A look at the background of British colonial rule, which ruthlessly "kept the African out of Nairobi", provides an understanding of these figures. The Pass Laws regulated "the number of Africans living and working in the city, and housing for the African population was wholly insufficient" (Obudho 1997:316).

Macharia (1992:223) argues that Nairobi was a European metropolis, developed with the European settler's needs and requirements in mind, "with only controlled access for the African, seen as a passing sojourner in the city". However, as Elate (2004:54) points out, "the underlying basis for urban planning by the colonial administration was the separation of the white man's city from the native villages." The split was determined by "natural barriers such as hills and rivers or through artificially created barricades

creating buffer zones between neighbourhoods". Therefore, the colonial city should be understood "not as an attempt to replicate the Western city in Africa but rather as a conscious form of social transformation and control that facilitated the separation of races" (Smith 2007:42).

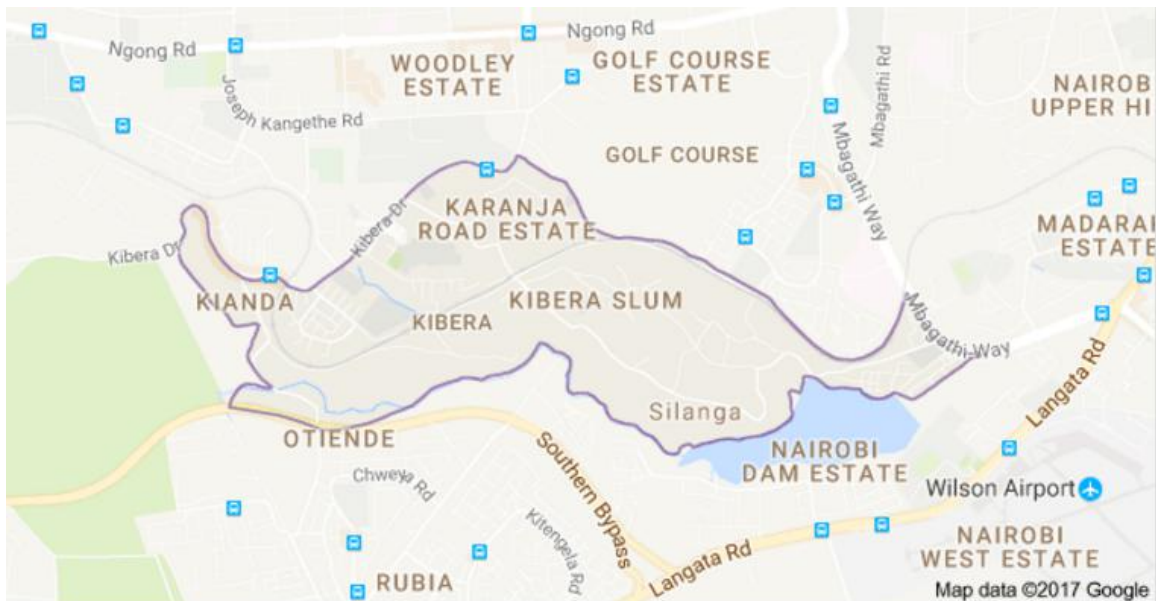
Smith (2017:42) further observes that Nairobi's history is a history "built upon the exclusion in which the African never belonged." He says, "[T]he heritage of this exclusion is evident even today in the distribution of land within the city", considering where different groups live. Moreover, it registered in the Kenyan urban dwellers' psyche as temporary residents in the towns and cities. Consequently, the policies created continued to impact more the mentality of urban citizens. In this respect, Welbourne and Ogot (in Smith 2007:44) see human rootlessness as "the most startling and disturbing consequence of Europe's total impact on Africa".

As Ilaria (2015, par. 18) observed, Nairobi's colonial history is responsible for its informal settlements, including the city's shape, which took effect in the colonial period. The settlements "emerged from the native villages of the colonial era". Historically, unauthorised residential areas first appeared in the city due to Africans' displacement by the arrival of European settlers. Before independence, Nairobi was the unique enclave of the white colonialists and the Asian community to a lesser degree. It was an apartheid city (Bodewes 2005). Shorter (1991) notes that the problem of landlessness in Kenya is a colonial legacy. He notes that the colonial regime privileged Europeans with twenty-one thousand square kilometres of the Kenya Highlands for European settlement. A squatter system alienated large areas of African land for cheap labour.

Following independence, removing colonial restrictions on indigenous Africans' movement opened the floodgates for migration into Nairobi. Smith (2007:21) observes a more massive influx of landless people who moved to Nairobi to search for jobs. "Those who arrived in the city had little resources and resorted to constructing shanties on vacant government land in Kibera, Korogocho, and Mathare Valley". These informal settlements, mostly considered illegal, were provided with no essential water, sanitation, roads, and lights.

2.2.2.1 Kibera As a Contested Space

Map 2.2 Map of Kibera as Contested Space



Source: Map data (Google 2017)

One can argue that Kibera's life represents urban poverty globally, particularly in other informal settlements in Nairobi. High population densities, unemployment, poor housing and sanitation, limited access to essential services, and low incomes characterise Kibera. Moreover, the residents lack legitimate land tenure security, rendering them powerless to influence land or structure owners to provide maintenance services to those structures. Yet, despite these living conditions, "Kibera's population grows at an annual rate of 12 per cent" (Kramer 2006:2). The percentage justifies Mohamed's (2010, par.5) contention that "informal settlements like Kibera have been exemplified as a failure by the state to provide services to the people".

The history of Kibera goes back to the colonial period. Having been part of the King's Rifle, the colonial government settled the Nubian soldiers and their families in that area (Parsons 1997:90). Parsons further explains that "the soldiers were incorporated into the East African Rifles in Uganda, and in the late 1890s, many were transferred to Kenya to guard the new railway line". The colonial government "resettled Nubian soldiers in the Kibra area in 1911, known as the King's African Rifle (KAR) Shambas". Smith (2007:61) notes that "Nubian Soldiers with 12 years of service were given a shamba pass, which allowed them to stay rent-free in Kibera as a form of compensation".

Several factors explain the development of Kibra (forest) from a small Nubian population to one of the largest informal settlements in Africa. Smith says,

By independence, Kibera's population was approximately 5000, with half the population being Nubian. The land area of Kibera at this stage was about 12,000 acres. Following Kenya's independence in 1963, the Pass laws were abolished, giving Kenyans the right to enter and live in the city without requiring a pass (Smith 2007:62).

The abolition of the Pass laws "inevitably led to a rise in rural to urban migration and, combined with a lack of low-cost housing" (Muwonge 1980:599), led to an increase in "informal housing's unregulated construction". It is estimated "that by 1971 one third of Nairobi's population were living in unauthorised housing (Muwonge 1980:599), demonstrating that the question of land ownership is primary among residents of the settlement.

Kibera started witnessing an upsurge in population between the 1930s and 40s. However, the government did not feel obligated to develop Kibera since it was only "a temporary settlement". Instead, the "administration began a policy that can only be considered malicious neglect in an attempt to force the Sudanese out, rendering Kibera unlivable" (Parsons 2001:103). In the 1940s, the colonial government issued many orders forbidding a permanent water supply, schools and other amenities in Kibera (Parsons 2001:105). Since then, there has been neglect and abandonment of Kibera by the state until recently. Today, efforts are being put in place to provide services to the community, but they are minimal.

In the 1950s, the Nubians' plan to be compensated for their structures and move them elsewhere began to wane and eventually died. There was neither political will to evict the Sudanese nor government funds available to compensate them following the wars (Parsons 2001:109). As a result, instead of the population of Kibera decreasing, it dramatically increased. During Kenya's state of Emergency at the Mau Mau rebellion (1952-1958), there was a massive migration of rural Kenyans from Central, Western and

Nyanza provinces to Kibera, Kariobangi, Mathare and Dagoretti (Schwartz-Barcotte 2001:49). The government policy, however, remained the same.

In the mid-1950s, the colonial administration adopted a new plan aimed at transforming Kibera. In 1963, the City Council of Nairobi re-drew the boundaries of Nairobi city and included Kibera. A plan was developed to gradually demolish the semi-permanent structures and replace them with modern houses that met the city council standards (Schwartz-Barcotte 2001:51). It is worth noting that many stakeholders and various agencies have shown concern for and desire to transform Kibera. By arguing for a theological education that transforms Kibera, I appreciate the Christian faith's role and invite the academy and faith community to follow Christ to promote wholeness of life and provide liberation from spiritual, economic and political limitations.

Plans for developing Kibera were never fully implemented. Instead, the government appointed a new chief to Kibera in 1974, "who single-handedly ruined the National Housing Corporations Policy of Resettlement by allowing Immigrants to settle and build temporal housing in Kibera" (Schwartz- Barcotte 2001:53). Chief Kinia Kamau engaged in a lucrative scheme of bribery and kickbacks whereby he gave "permission" to people to build new temporary structures in exchange for money. While Chief Kamau had no legal or official authority to allow houses to be constructed or receive payments for them, the Nairobi City Council gave little or no resistance (since the president's office had appointed him). The result was a considerable increase in the growth of Kibera. Today, temporal structures fill the 110 hectares that remain of Kibera (Bodewes 2005:36).

Since 1960, the Nubian community has consistently lobbied to own land titles to the land. They have lived on this piece of land since the turn of the century. In November 1970, Member of Parliament (MP) Yunus Ali proposed that Nubians be issued title deeds for the land they occupy. It was passed unanimously but never implemented or vetted upon (Bodewes 2005:37). In February 1996, the then President, Daniel Moi, directed the Commissioner for Lands to issue title deeds to the indigenous residents of Kibera. The government never followed that directive. The Nubians continued to assert their ancestral claims to the land in Kibera (Bodewes 2005:37). This summarised history illustrates the impact of "leadership" – mainly, lousy leadership.

Several attempts have been made by various stakeholders to upgrade Kibera, as shall be discussed later. These efforts have been frustrated by claims of tenants and structure owners around land tenure. The government has been illegally demolishing structures, which violate the UN charter on human rights. International pressure has served to stop these demolitions, but the government continues to improvise ways of evicting residents out of the land. In the '80s and '90s, massive urban migration and political indifference have created communities built more around precarious survival than self-help.

A more recent development by the Nairobi Metropolitan Services (NMS) (Kinyanjui 2020:13) puts all development projects within Kibera to a halt, particularly in Sarang'ombe, Lindi, Makina and Laini Saba. The reason given is to harmonise the "standards and guidelines for buildings and other forms of development." This move

suspends any work carried out by any agency for two years, designating the settlements as a "special planning area".

For a long time, structures have been built in an ad hoc manner. The NMS's plan is a welcome move since it intends to provide a "reference framework for developers and regulatory agencies regarding development control processes and infrastructure provision within the planning area". As noble as the plan seems, it needs to be registered that those policy frameworks are not in short supply. Several of them gather dust on shelves. The will to implement them lacks, and efforts to enforce those laws often fail. They fail at the point of implementation due to the lack of goodwill by the government and poor governance. The Kibera context covered below also contributes to the challenge of improving the informal settlement.

The selection of Kibera informal settlement as the representative research context was arrived at because it is the largest slum in Kenya and my many years of living and working there. Moreover, this single informal settlement is home to almost a quarter of the whole city's population. Thus, it contributes immensely to influencing the economic and political environment and terrain of Nairobi and, by inference, the entire country.

Today, Kibera is the largest and most densely populated of these settlements in Nairobi and all sub-Saharan Africa. The UN-Habitat in 2007 estimated the population of Kibera to range from 600000 to 1 million people (Daily Nation Newspaper April 24, 2013). Similarly, Amnesty International (2009) reported that Kibera houses about one million people. In the same year, 2009, other institutions such as the White House (Daily Nation Newspaper April 24, 2013) put this population at 1.5 million. However, the 2019

Kenya Population and Housing Census report Kibra's population at 185,777 (KPHC 2019), contrary to previous estimates of one million people. In this respect, many organisations and civic groups that claim that it is way below the accurate picture have discredited this official government figure. This contention confirms the earlier assertion that officials often deliberately and massively undercount informal settlements and the poor populations.

2.2.2.2 Spatial, Social and Economic Segregation of Nairobi

COHRE notes that

The rise of informal settlements in Nairobi city can be traced back to 1902 when European settlers first arrived. These settlers moved into various highland areas that later became part of the city. In doing so, they have displaced the indigenous population, causing them to settle adjacent to white farms, where they worked as agricultural labourers or as domestic servants. Informal settlements developed on the outskirts of high income areas. Because of their meagre incomes, the native people could only afford to live in the poorest housing available. For more than two decades, the settlement structure in Nairobi was organised along racial lines, with whites and Asians occupying high income residential areas, while almost all the black natives of Nairobi lived in informal settlements (COHRE 2008:1).

The colonial period's "spatial and social segregation continues to infiltrate African urban society", which has not integrated this "segregation within its traditional cultures and values" (Elate 2004:51). For example, Smith notes that "Nairobi continues to exist as a zoned city, a fragmented metropolis, socially and economically divided, with recognised suburbs and estates catered for by urban infrastructure. Meanwhile, informal settlements form the place of habitation for the majority of the population for which national and civic authorities make little or no provision" (Smith 2017:2).

Mitullah equally observes that:

[T]he roots for the formation of Nairobi's slums can be traced back to the pre-independence period when the urban layout was based on government-sanctioned population segregation into separate enclaves for Africans, Asians and Europeans (Mitullah 2003:7).

Within that period, the allocation of public resources to meet the housing and infrastructural needs was imbalanced, resulting in informal settlements. Today, the economic inequalities that exist within the urban landscape in Kenya mirror the national picture. For example, Oxfam (May 2001:v) says that at one point, Kenya economic inequality was second to Brazil, with income distribution showing that a mere "10% of the population owned 47% of the country's national income". Nairobi, therefore, according to Davis (in Smith 2007:49), "has been described as one of the world's most unequal cities with population densities in one area of the city being 360 per square kilometre compared to 80,000 within the same sized area in parts of Kibera".

The colonial footprints of urbanisation in Kenya influenced the spatial organisation and changed the nature and structure of relationships. According to Zanotelli (in Smith 2007:65), "[E]conomic apartheid replaced racial apartheid". He adds that "Colonial divisions created the formally organised city within defined urban perimeters while overcrowded, unplanned native villages, informal settlements, emerged outside the city boundaries". That arrangement continues to exist through unexpected growth and the growing number of gated communities.

Following Kenya's independence in 1963, the Pass Laws, which restricted African movements into the cities, was lifted with the British Colonial rule's end. Therefore, a floodgate was opened for the rural population, which resulted in a surge in Nairobi's population, most of whom found residence in the squatter or informal settlements. An

increase in "population of 145,000 between 1965 and 1975 and population density rising from 50 persons per hectare in 1962 to 200 – 300 by 1969" (Smith 2007:65) happened in the Eastern area of the city, which the "apartheid system of colonial Nairobi designated for African housing" (Muwonge 1980:599). Smith (2007:65) further notes that the "rapid increase in population was not through the creation or expansion of formal housing but the burgeoning and proliferation of informal housing".

2.2.2.1 The Post-Colonial Period

The post-colonial period witnessed "a relaxation of the colonial residential segregation policies", as observed above. Mitullah (2003:10) says, "Major population shifts occurred, notably rural-to-urban migration, with little obstruction to the proliferation of urban shacks 'as long as they were never located near the central business district". She continues to note that informal settlements "sprang up all over the town in the proximity of employment. The new governments continued to reinforce spatial segregation during this period but this time more as socioeconomic and cultural stratification". She further notes that the "post-independence period accelerated urban population growth without corresponding housing provision", "inadequate population resettlement due to new developments"; and, an "extension of city boundaries that included rural parts within urban borders, often changing the settlements' characteristics".

Zezeza (in Smith 2007:67) has observed that in the 1980s, Structural Adjustment Programs' debilitating impact further aggravated "unplanned urban growth through the large-scale increases in rural poverty". For example, United Nations' 1971 to 1995 statistics indicate that "the number of informal settlements in Nairobi rose from 50 to 134

while the population of those informal settlements rose from 167,000 to 1,886,000 during the same period." (United Nations 2003:219).

Currently, rural to urban migration accounts for 50% of Nairobi's population growth (Shorter 1991:16). He says that 70% of these migrants "take up residence in the city's informal settlements". Monsma (1978:13) locates educational and economic prospects and the push to the city by rural poverty as the primary reasons for this migration. Despite the poor living conditions, unemployment and low wages, a gap exists between the rural and urban income and hence the "city still offers an economic advantage over rural communities". This financial advantage is primarily responsible for the rapid process of urbanisation in Africa. Davis says it is "currently running at an annual rate of 3.5 – 4%, despite economic stagnation and massive underemployment within many of Africa's cities" (in Smith 2007: 47).

One of the ways to reflect on the post-colonial period in Kenya is chronological. However, the post colony is not "post" because there is a new colony configuration. According to Fanon (1952), it has become a construct/condition because the mind is yet to be decolonised. The title of his book, *Black Skin White Masks*, aptly captures the era where the so-called independent are now perpetuating the coloniser's work. In urban Africa, informal settlements result from African leaders being unwilling or unable to offer solutions to the colonial legacy. As a result, they are complicit as they have become the beneficiaries of systems that disempower and impoverish their kins.

Resultantly, there has been a "lack of a clear policy that would facilitate and guide urban development in Kenya, and urban interventions are on an ad hoc basis" (Mitullah 2003). The devolved government system introduced in Kenya through the promulgation

of a new constitution in 2010 and effected in 2013 makes it possible for county governments to develop strategic plans in urban areas. Although these governments are experiencing a fair share of challenges with implementation due to inexperience and blatant theft of public funds, the projection is that there will be better planning and growth of Kenya's urban geography. Mitullah further says that at the moment, most informal settlements sit on "unplanned sites that are unsuitable for housing, and their residents are exposed to different forms of pollution." In some informal settlements, housing and infrastructure programs have been put in place through government efforts, development partners, and the third sector. However, these interventions have had mixed results.

Before the new era in Kenyan governance, Mitullah (2003) further argues that previous regimes had initiated several policy-sensitive initiatives. They undertook these initiatives and established institutions such as "the Nairobi Informal Settlements Coordination Committee, Nairobi Situation Analysis, the Poverty Reduction Strategy Paper and the Local Authority Transfer Fund to address the issue of slums, including the enabling strategy". The themes were: "settlement upgrading, community participation and improved access to services". The aims of the initiatives included increasing housing stock and expanding community opportunities and participation. Unfortunately, some of their outcomes had a host of unfortunate unintended consequences. They included the "proliferation of new slums, exclusion of particular population groups, and subsidy and affordability mismatches". They also resulted in "unhealthy top-down approaches, gentrification, erroneous focus, failing partnerships, and non-replicability efforts".

The 'National Cooperation Housing Union Ltd's survey of informal settlements in Nairobi (NACHU 1990:1) also analyses Nairobi's informal settlement situation. It indicates that the "colonial government, before independence, did not anticipate Africans to be permanent residents in the urban areas". Therefore, "urban residents areas were not expected to bring their families to stay with them". Consequently, this "set a precedent for low housing for the low-income groups who brought their families from rural areas after independence. Accommodation given to these Africans provided a space for only a bed for an individual".

According to OXFAM (2009:12), "Informal settlements are on the rise because people cannot afford better housing". They say that additional factors contributing to the informal settlements' growth are "economic disparities and poor governance". Regarding economic inequality, they have observed that due to unequal income distribution in Kenya, inequality in urban areas is more pronounced than in rural areas. They add that "The rising inequalities can hamper social development, poverty reduction efforts and economic growth, resulting in social unrest and conflict".

CHAPTER TWO, PART THREE

SOCIO-ECONOMIC, POLITICAL AND CULTURAL CONTEXT OF KIBERA

2.3.1 Impact of Poverty on Kibera

Kibera houses urban residents from different ethnic communities in Kenya and foreigners with low incomes and few assets. Employment is low-skill mainly, on a contractual or casual basis, micro-businesses, and a raft of other forms of livelihoods security. In light of the people's socio-economic realities and considering ethnic animosity during general elections and other actions and attitudes that trigger unrests, the Church ought to consider its mission to include poverty alleviation, fighting negative ethnicity and seeking the community's reconciliation. Consequently, these themes should find their way in theological education curricula if students are responsive to the issues within their communities.

Other forms of livelihoods include employment as "waiters, barmen and maids, drivers, security guards, shop assistants, casual labourers in factories and construction sites, artisans, small business owners, and other income-generating activities such as herbalists, entertainers, carriers of goods and any other assignment with money attached" (Pamoja Trust 2011). Pamoja Trust's Kibera survey "shows that the most significant single occupation group is a small-scale enterprise, followed by casual labourers, artisans, and formal employment as watchmen, domestic workers, clerks, and waiters". This workers' category immediately raises low pay among casual labourers, exploitation, oppression and injustice as its underbelly. The question is whether theological education should address such.

Smith (2007:53-54), in his research findings, provides, in a modified table below, a comprehensive list of legal trades that Kibera residents occupy themselves with as sources of livelihoods:

Table 2.2 List of Legal Trades

Vegetable stalls	Welding	Shoemaking/repair
Retail Shops	Liquor Bars	Video Halls
Carpentry	Schools	Barber Shops
Tailors	Chemists	Busaa Clubs
Health facilities	Youth Groups	Water points
Community-Based Organizations	Merry-go-rounds (Alternating Savings and Credit Associations)	Hair salons
Bar Soaps	Butcheries	Churches
Charcoal	Fast Food (e.g. Chips)	Laundry
Chapatti makers/vendors	Telephone services	Electrical repairs
Herbal Medicine	Paraffin points	Battery charging
Posho Mills (Flour Mills)	Mandazi vendors	Roasted Groundnuts
Photo Studios	Compact Disks, DVD, VCD vendors	Restaurants (Food kiosks)
Fish sellers (fried or dried)	Chips(French Fries)	Roasted Maize
Roasted Maize	Githeri	Raw Eggs
Hardware	Boiled Eggs	Roasted Meat
Cooking Oil	Samosas	Boiled Maize
Cereals/grains	Mali Mali ¹	

The kinds of livelihood activities available for Kibera residents affect the various aspects of their lives covered below.

¹ Mali Mali is a slang for an assortment of low priced merchandise that a trader hawks

2.3.1.1 Households

Bodewes (2005:36) notes that most households in informal settlements are male-headed but struggle to provide for their families, with a considerable percentage being female-headed. She says most of them have no immovable property and only own basic furniture, utensils and clothing. Their research says that there are increasing household cases headed by children, resulting mainly from the devastating AIDS pandemic that hit Kenya from the late 1990s. They also result from situations where either "parents are dead, single parents abandon their children or have been convicted or hospitalised for long durations" (Mitullah 2013:12). This situation is made worse by the impact of urbanisation and its effects on the traditional communal African societal system of governance that made the whole village take responsibility for widows and orphans.

The cost of living of the residents is at par with the income structure in the settlement. Not every household is poor per se, thereby qualifying relative poverty among the dwellers, considering that people live in the informal settlement for various reasons. Some live in Kibera because life is cheaper, even when they can afford life elsewhere. Others live here to carry out business. They have invested therein – they own shops (either retail or wholesale), bars, and rental houses. Others live here because of family or ethnic ties, which support adverse economic conditions. Moreover, Kibera's proximity to Kenya's Industrial Area and Nairobi's CBD contributes to many preferring it to other settlements to ease work and job searching purposes.

The poorest of the poor, living in this settlement, is the real cluster of individuals faced with unemployment, inadequate income, low levels of education and

literacy, uncertain access to justice, food shortage, and malnutrition, among others (The Foundations Project, 2012). Unemployment within households is high. Many families live on one meal per day. Food, shelter, clothing, education and healthcare, as basic needs, do not come easily. Households are faced daily with survival pressures, so life revolves around how to live for the day. Some families have lost contact with their rural homes due to their inability to raise enough money to facilitate upcountry travel. Even with the government's free primary education policy, many children are out of school as parents cannot afford school uniforms for their children. To bridge the gap, the third sector of society has played a crucial role in ensuring that the most vulnerable households receive the necessary support to cope with the hostile informal settlement environment.

2.3.1.2 Environmental Health

The environment in which we live dramatically affects our health. To stay healthy, the water we drink, the air we breathe and the food we eat must be clean, wholesome and free from contamination.(Basel, 2008:112)

Environmental health is at the core of informal settlements lack of flourishing. The settlement's built and natural environment expose it to environmental hazards and problems such as the large-scale risks of ecological challenges like flooding. Moreover, other realities like faecal contamination, garbage and open sewers affect water and air quality. In most cases, " [E]ssential environmental services, such as adequate sanitation facilities, water supply and solid waste management, are not provided to households and communities" (Basel 2008:112). Therefore, the slum dwellers are proportionally more vulnerable than the middle class in case of environmental disasters.

For instance, Kibera and other informal settlements in Nairobi lack eco-friendly human waste disposal services. Instead of sanitised toilet facilities, most residents rely on overused and poorly maintained toilet facilities. These communal pit latrines serve "between 100-200 people per day" (WSUP 2007). The deficiency of hygienic services contributes to a high incidence of diseases, mostly among children. The few eco-friendly toilets that some organisations have built for the residents can barely serve a sizeable Kibera population. In cases where they are available, another impediment is the affordability of the service by poor people.

As a result,

Inadequate sanitation and water supply predisposes to diarrhoeal diseases, reservoirs and vectors for infectious diseases such as dengue and leishmaniasis flourish, and the physical environment makes the population vulnerable to fire, extreme weather, and violence. In addition, overcrowding contributes to a high prevalence of tuberculosis and food insecurity (The Lancet, 2017:478).

These further strain the already insufficient household incomes as resources are spent on medication and environmental hazards. Therefore, a deliberate effort must focus on interventions to improve infrastructure and health services in these communities. Health problems arise from a high population density that lacks proper infrastructure, leading to insufficient waste removal and disposal. This combination of natural, social, economic and political susceptibilities means that most Kibera informal settlement residents encounter numerous deprivations that entrench their poverty. For instance, Raglow (2020, par. 8) notes that the average life expectancy in the informal settlement "is brought down by a high child mortality rate and various illnesses that affect the young, like malaria or severe Urinary Tract Infections (UTIs) from shared toilets".

2.2.1.3 Morality

On the Influence of Poverty on Moral Development in Rural Community Lahore, R. Parveen et al. (2018:113) says, "Poverty is like punishment for a crime you did not commit" " (Venera and Zakus, 2016). Nash observes that

Poverty, as a concept, is almost uniquely applied to humans. It refers to a condition that causes its victims, through lack of economic resources, to live lives in which they cannot fully participate in the range of activities expressive of their nature as human beings". Sometimes they may not even maintain their physical health (Nash in Parveen et al. 2019:113).

Christian teachings stand in complete contrast with several morality issues prevalent in informal settlements. Life in these communities communicates a sense of living that, most times, necessitates compromise for survival. They engage not purely out of their own volition; it is different from engagement in moral vices from free will. Myers (2007), while discussing the relationship between sin and poverty, acknowledges that "The poor are not only sinners but they are sinned against." (Myers 2007:88). It brings out the relationship between poverty and oppression, and economic exploitation.

The unimaginable huge economic gap within the cities is a testament to the fallen nature and brokenness of humanity in the world. This brokenness is intense among the poor, who are often overwhelmed by their powerlessness, unable to resist the context's pressures. Moreover, despite hard work, their inability to meet basic needs betrays the very setup of the African people's social, economic and cultural structures and systems. This tension continues to exist, and it heightens the challenges that informal settlements experience.

Poverty coils around the poor and exerts a level of control on the poor's psyche. As I earlier noted, injustice as a producer of poverty lays hold on the victims and

influences their choices and actions. Although social ills are products of the fallen nature, inhuman conditions individuals are exposed to exacerbate them. This reality informs theological education in the sense that hamartiology's doctrine is looked at from the sinner's position, the one who causes others to sin, and the unhealthy relationships that promote it.

2.3.1.4 Abortion

Although abortion procurements happen among the rich and poor, the dynamics in both contexts are different. The debate in Kenya on whether or not to legalise abortion (The Star Newspaper, August 19, 2013) has been on for a long time. This debate is taking place because of illegal abortions carried out both within and outside of the city in private clinics and health facilities. As a result of illegal and unsafe abortions, reported and unreported mortalities are carried out inside and outside health facilities. Most of the fatalities are reported from outside of medical facilities. Both married and unmarried women source for these health facilities' services and some clinics grow and expand from abortion-related services.

Mohamed et al. (2015, par. 3), from a research finding, say

In 2012, an estimated 464,000 induced abortions occurred in Kenya. This translates into an abortion rate of 48 per 1,000 women aged 15–49, and an abortion ratio of 30 per 100 live births. About 120,000 women received care for complications of induced abortion in health facilities. About half (49 %) of all pregnancies in Kenya were unintended and 41 % of unintended pregnancies ended in an abortion.

The number of abortions performed per year in Kenya is unconfirmed following varied figures presented by different organisations. The argument put forth by Taji (2018,

par. 5) in *Minnesota Citizens Concerned for Life Global Outreach* (MCCLGO) attempts to capture the actual situation. It states that

For real numbers concerning abortions in Kenya, it is important to look at other national abortion ratios on the African continent. In South Africa, for example, in the year following legalisation of abortion, there were 29 abortions per 1,000 live births (Johnston's Archive). For Kenya, this same ratio would result in about 45,000 abortions per year (CIA Factbook). The current (2007) South African abortion ratio is 62 per 1,000 live births, which would equate to 97,000 abortions per year in Kenya. Applying Tunisia's rate of 63.9 abortions per 1,000 live births would give Kenya 95,000 abortions per year. All three totals are far from the projected 300,000 number.

Many of the respondents in Bodewes' research work in Kibera admit that abortion is big in Kibera. She says, "Although abortion is illegal in Kenya, many parishioners said abortion is a common experience" (Bodewes 2005: 128). Of interest is the connection between poverty and the pressure it exerts on women in Kibera. My conversation with one woman, Jane (real name withheld), helped me connect how specific cases of abortion link to poverty. Jane is married with five children; she is a casual labourer in one shop in downtown Nairobi. She became pregnant for her husband but resorted to abortion because she feared that her employment would end once her boss realises she is pregnant. She had to weigh between the baby and taking care of her family's needs since her husband is unemployed. Jane's case is just one among many.

2.3.1.5 Alcohol and Substance Abuse

Poverty and unemployment in Kibera have contributed to the residents' high levels of stress and depression due to their inability to work and provide for their families meaningfully. Yim (2015, par. 6), in the Borgen project on the connection between drug addiction and poverty, says,

Poverty and addiction are interlinked. Both issues feed off of each other, and their effects strengthen their respective feedback loops. For example, poverty leads to mental states, which can lead to drug abuse, addiction, and begets crime, leading to worse employment prospects.

Besides, the Kenya National Council for Population and Development (2017:17) says, "alcohol and drug abuse among young people in Kenya is becoming a major social and public health problem due to its far-reaching impacts on the individuals, families and communities."

Alcohol and substance abuse is a tremendous challenge in the informal settlement since it is possible to find over ten bars or liquor joints in a single neighbourhood. These bars sell beer, hard liquor and traditional brews that are affordable to the poor. According to the International Narcotics Control Board's report on the economic consequences of drug abuse, drug abuse inflicts immeasurable harm on public health and safety around the world each year and threatens the peaceful development and smooth functioning of many societies (INCB 2013:1)

It is interrelated to HIV/AIDS prevalence, prostitution, unemployment, crime, idleness, domestic violence, family break-ups, street children, and poverty in the settlement. In effect, it has a negative bearing on school-going boys and girls' studies and, consequently, on Kibera and Nairobi's future. Philista Onyango and Arne Tostensen in the Chr. Michelsen Institute 2015 Kibera Research Report note that "Drug abuse and lack of education were mentioned by a significant number of respondents (15.2% and 12.5%, respectively)" (Onyango and Tostensen 2015:11). The report also shows that among the

list of Kibera youth habits includes excessive alcohol consumption, which topped at 97.5% in 2013.

2.3.1.5 Prostitution

Omollo and Ogutu (2016) on Alarm as Kenyan children in slums turn to prostitution to make money reveals how young children from the slums are lured into prostitution because of poverty. Omolo and Ogutu note that these

[A]reas previously known for criminal activities, especially during election campaigns, have become dens of sin where young girls entertain their clients at fees as low as Sh50. Residents of Manyatta, Obunga and Nyawita slums have raised the alarm over the trend, saying it has seen an increase in sexual exploitation of school children" (Omolo and Ogutu 2016, par. 1).

They give the story of Mercy (not her real name), who says,

My father died and my mum had to take care of our family of six children. She could not provide for us adequately so I used to beg from my friends who consequently told me there were cheaper ways of getting money (Omolo and Ogutu 201, par. 4).

The cheaper way was prostitution. Mercy's story is not an isolated case but one that is common in the community. Their reporter, Nancy Ochieng, says,

Most schools around have no lunch programme and children have to buy. Some men lure those who do not have money by buying them lunch, which they later pay for through their bodies. But as they grow up, the girls find it a source of income (Omolo and Ogutu 2016, par. 11).

The rate of unemployment in informal settlements is a contributing factor to prostitution in those areas. Prostitution, therefore, becomes an alternative way of earning money for the daily needs of affected families. Women who engage in it admit that it is a way of getting money to keep life running. Womenfolk in the church are not spared either

because they face the same challenges or engage in them for school fees for their children, rent or new clothes. These people look at the act to feed their kids and not as an immoral act.

The effects of prostitution in the informal settlements include new HIV infections and their spread, resulting in many orphaned and vulnerable children. HIV/AIDS further aggravates the situation as children, and youth-headed families rise. Moreover, there are cases of increased family break-ups and divorce that also contribute to single-parent families that further intensify household poverty. This trend continues despite its emotional and psychological burden on them because the community detests such practices and distances themselves from them.

2.3.1.6 Illiteracy

Literacy here means people aged fifteen years and above who can read and write in the informal settlements. Low levels of literacy and education impede economic development in the current rapidly changing, technology-driven world. What does this mean for theological education since it is often mainly carried out in English and demands academic evaluation? Bodewes (2005), about Kibera, puts less than 10% of slum populations illiterate. Although this figure is contested, it is substantive and has a voice regarding how to conduct education. Some argue that sometimes even those who are said to be literate cannot fully understand or report back on what they have read.

The Kenya National Adult Literacy Survey Report (2007) published by UNESCO Nairobi Office says, "on average, 38.5 per cent of the Kenyan adult population is illiterate" (Bwana, Ochieng and Mwau 2018, par. 3). It also revealed that "Males had

higher literacy and numeracy rates of 64.2 per cent and 67.9 respectively, compared to 58.9 and 61.4 per cent for females" (Bwana, Ochieng and Mwau 2018, par. 3). Although these figures are not specific to Kibera, they correlate. The illiteracy level affects how leaders, adults, and women, who are the majority in most churches, are to be trained. Many years of marginalisation of Kibera by the state departments, including the education department, coupled with school fees, prevented many residents from accessing formal education.

Bodewes (2005) says the illiterate suffer emotional and psychological pain because they are impaired in finding jobs. They are considered ignorant by literate members of the community and are therefore not respected. Western education has been embraced deeply in African soil and has become an exclusion and alienation tool. Their disadvantage is compounded through fear of losing their way because they cannot read road signs or directions and risk overdosing themselves or sick relations since they cannot read medical prescriptions. Moreover, their vulnerability is heightened when they are asked to append their signature on essential documents against their will. Their dignity and self-worth are threatened by illiteracy.

2.3.1.7 Tribalism

As Ma and Ross (2013:51) note generally of African political leaders and politics, "Much of the politics of post-independence African nations has been characterised by a pattern of power competition among ethnic groups and political parties, and also by corruption." Therefore, Kibera suffers from such politics and is under tension as different ethnic groups align themselves to political leaders and parties from their ethnic groups or

regions. As a result, political polarisation is present in Kibera as the wealthy political leaders manipulate and exploit the residents, hoping that they will be their saviours. As a result, ethnic tensions and hatred have riddled Nairobi's informal settlements for a long time.

Omondi (2014), on why low-income urban dwellers define themselves by ethnicity, gives the story of Anyore, saying

Anyore is among the millions of Kenyans living in low-income areas, whose lives in the cosmopolitan capital city closely resemble that in their villages. Indeed, many low-income areas in Nairobi are curved out into tribal villages (Omondi 2020, par. 4).

Although individuals tend to group themselves according to their ethnic identity, Kenyans are driven mainly by tribalism. According to Omondi's piece in the Nation Newspaper (Sunday, August 03, 2014), it is common to find that "tribalism and ethnocentrism help keep individuals committed to the group, even if personal relations are not cordial".

Informal settlements suffer from tribalism's entrenchment, which challenges finding employment for marginalised ethnic groups. The marketplace becomes hostile to these groups as members of a particular ethnic group prefer their own. Church leadership, both at the top and in small groups, suffers immensely from tribalism too. Church leaders from one specific community would channel church assistance, in some instances, only to church members from their tribe, as the case was in Acts 6. Many instances abound where discrimination based on tribe/ethnicity is practised against specific communities in informal settlements.

Although poor communities express solidarity with one another during cataclysmic moments, it is generally observable that quiet times tend to reveal this subtle vice of tribalism. What is then witnessed in these communities sometimes is the unwillingness to help one another due to tribalism. Tribalism offends the African philosophy of "Watu Moja" or "Ubuntu", where communal life is cherished and practised. These communities badly need a genuine and honest practice of Watu Moja to face and deal with the enormous challenges that informal settlements embody. Individualism and ethnic divisions only work further to aggravate the already worse experiences of the people. Since churches experience its negative influence, theological education must re-examine the meaning and direction of the Christian mission in Kibera.

2.3.1.8 Gender

In informal settlements, land/housing, services, health, violence, mobility, productivity, and politics/governance are all gendered (Chant and McIlwaine, 2016). For instance, women are more disadvantaged than men, while the LGBTIG+ communities face harsher disadvantages than women. Chant and McIlwaine (2016) observe that as a result, organisations and other stakeholders recommend three overarching policy priorities: unpaid work, quality of life and infrastructure; productivity; and equity in power and rights.

Apple argued that poverty is sexist. She arrived at this conclusion after considering the world's socio-political and economic landscape, arguing that the same is true in every part of the world. She has observed that women earn lower wages than men, have lower literacy rates, have limited access to social services and encounter more

difficulties securing employment. (Apple 2019), The same can be said about women in Kibera, thereby affirming Apple's averment.

Centre on Housing Rights and Evictions (COHRE) (2008) research on "Women and Housing Rights" noted that

Like elsewhere in Africa, the movement of women into Nairobi and other urban areas was traditionally restricted to women joining their husbands, whom themselves worked as labourers in the city. Urban centres were considered a domain of men, as was paid employment (COHRE 2008:2).

As a result, they say that "women living in the slums typically worked in low-wage and low-skilled jobs, which paid them even less than their male counterparts in the same area. A lack of personal security in the slums is also of grave concern for women" (COHRE 2008:5).

UN-Habitat (in COHRE 2008) report observes that

[B]ecause of traditional social practices and discriminatory legislation, gender inequality is particularly prevalent in the urban settlements of developing countries. Although today's urban economies are dependent on their labour, women are often denied access to credit, resources, income generation and entrepreneurial opportunities. Besides, public transport is intimidating to women; basic amenities such as toilets or crèches are underprovided; women are more likely to be poor; they lack a political voice, and they are under-represented in positions of political influence and managerial responsibility (COHRE 2008:9).

Traditionally, the roles of African men and women are well defined. However, the ground continues to shift as roles and responsibilities keep changing, and more duties fall to the women. The modern-day women in the informal settlement pay school fees, buy their clothes and their children's and take care of family's bills as their spouses drink irresponsibly and forget their responsibilities. As a result, some women opt to relocate upcountry because they are overburdened by assuming family heads' roles, which they were never prepared to handle. In many instances, despite these families' economic

conditions, men still prohibit their wives from employment for fear that they will threaten their security when they get empowered economically.

Due to their life experience, many women in Kibera have formed "Chama" to help them shoulder the many unprecedented responsibilities. Through these chamas, they start self-help groups and CBOs, and most of the trinkets are among the products they churn out from these organisations. They are the ones who constitute the majority membership in ecclesial groups and contribute immensely to the mission work from their meagre resources. They have become leaders in many congregations, with a good number of them becoming pastors and bishops. For this reason, any proper theological, leadership or missional response needs to target this constituency for the transformation of the informal settlements.

2.3.1.9 Youth

By youth, it is meant an age bracket of 15-30 years. This category forms 60% of the informal settlement population and is the most hit by economic and social challenges. Bodewes (2005:168) says, "They are not only the majority, but they also make up a distinct group in the community with their own unique culture, behaviours and social challenges." They are a group that is not married, and those who are married and are within this bracket still consider themselves to be youth. They are defined by their love of sheng, sports, rap and disco music.

The youth are frequently confronted with challenges that include difficulty in finding employment. The many negative stereotypes that many adults have about them stand on their way to freedom and meaningful participation in community life. Their

level of vulnerability regarding HIV/AIDS is high due to their increasing awareness of their sexuality. This is further complicated by the lack of privacy, characteristic of insufficient housing in informal settlements. More so, they have to continually deal with the shame that is associated with where they live. Unlike other young people in Nairobi, young people from informal settlements face stigma and discrimination, especially when their colleagues know they come from informal settlements.

Several factors contribute to idleness among young people. Unemployment is one of the labour market challenges facing the Kenyan youth today; hence the proportion of inactive young people exceeds the employed ratio. School dropout due to lack of school fees and irresponsible behaviour contributes to the number of idle youth, while some are active in the informal sector. Zanutelli (2002: 44) notes that

The youth are a marginalised group, and the youth in the slums are more on the receiving end. They are not given equal consideration like other youths elsewhere in the formal sector. Most of them do not have the opportunity to complete their education. This makes them unattractive in the job market.

Consequently, idle youth remain without hope for the future and resort to harassing innocent citizens, turn to prostitution and crime to survive. They suffer from low-self esteem, cause pain to their parents by such behaviour and end up in drugs and alcohol. Zanutelli says,

They are looked at as a "spoiled generation" with a destroyed future. They are accused of most of the ills that afflict the community: insecurity, sexual misconduct, disrespect for parents, and aping Western culture uncritically. As a result, most adults do

not consult the youths when making decisions that concern them. Even the religious organisations see them as rebellious and irreligious" (Zanotelli 2002: 44).

The effects of poverty on informal settlement populations provide a starting point for theological education and missional action. The question to ponder is how theological education will address the situation and transform perspectives and practices for the community. Since every theology is contextual, a theology of and for this context informs what theological discourse and education will be appropriate for Kibera.

2.3.1.10 The Dignity of the People

The dignity of every person is central to their life. Poverty, among other conditions, is a factor of the poor's indignity, particularly in informal settlements. Apple (2019) speaks particularly about how undignifying poverty is. She says

Being poor, and escaping such poverty requires a discomfiting amount of public performance. Poor people, to appeal to those who are better off, must display their poverty. There is a need to reveal rather uncomfortable and private details about themselves so that they can be believed and pitied enough to be helped (Apple 2019, par. 2).

Many Kibera residents can relate to the "Parable of Lazarus and the Rich Man" in Luke 16: 19-31. It is a painful story of a poor Lazarus sitting at the rich man's gate to find something to eat. It echoes what women and men from Kibera experience as they sit at the rich's gates and neighbourhoods to find laundry, garden or security work to put food on the table. They subject themselves to indignity to find a source of livelihood.

Writing in the context of South African mineworkers, Mark (2012), corroborated by Masenya (2012), in a blog post on the Marikana massacre, pens a painful reality that captures the indignity of poverty, thus:

The Marikana Mine is the richest platinum mine in the world: yet its workers live in shacks. Most of the slain workers are rock drillers, the most difficult and dangerous work in the mine. They do the most dangerous work in the mine and yet they only earn R4 000 a month. Through the blood and sweat in the mines they do not only produce wealth that is alienated from them, but they also produce the fat cats, which wine and dine on naked bodies and call that sushi (Mark 2012, par. 5).

Masenya (2012: 456) observes that life in the shacks, insufficient daily meals, filth and stench from garbage heaps and open sewers, scarcity of resources that limits one choice, among others, typify life in the informal settlements and is indignifying. Proverbs 19: 7 says it more succinctly: "The poor are shunned by all their relatives— how much more do their friends avoid them!" Therefore, it is not surprising that they are shunned by people who should speak and act for them, including theological institutions. Theological institutions need to embrace the theology from below, which has one of its starting points, the people's experiences. The informal settlers' indignity and suffering ought to prick the heart and soul of leaders and institutions. Mosala (in Masenya 2012:458) reiterates that "The social, cultural, political and economic world of the black working class and peasantry constitutes the only valid hermeneutical starting point for a black theology of liberation."

2.3.2 The Informal Economy

Nair (2016) definition of the informal economy helps understand what it means. It says,

The informal economy or grey economy is the diversified set of economic activities, enterprises, jobs, and workers that are not regulated or protected by the state. The concept originally applied to self-employment in small unregistered

enterprises. It has been expanded to include wage employment in unprotected jobs (Nair 2016, par. 4).

The International Labour Office (2018:v) report says, "More than 60 per cent of the world's employed population earn their livelihoods in the informal economy". They represent about 2 billion workers (WIEGO 2021). ILO (2018:29) report shows that "Informal employment is the main source of employment in Africa, accounting for 85.8 per cent of all employment, or 71.9 per cent, excluding agriculture." In Eastern Africa, they report, "91.6 per cent of all employment is in the informal sector". According to the report, "eight per cent of urban workers are in the informal economy" (ILO, 2018: 29). The Institute for Social Accountability (2017:1) noted that "By 2016 the sector was providing jobs to 11.8 million people, with half a million jobs created each year."

The statistics above show the informal economy's strategic significance as the leading source of employment or paid employment in the continent. Informal enterprises provide livelihoods, work and income for the majority of the slum dwellers. Since it has become the primary source of livelihood, it speaks of the fantastic innovation and resilience characterising the informal economy. Moreover, it appreciates the assets, agency, innovations, and strength that keep Kibera alive and kicking, despite all the odds against it.

The informal economy in Kenya is generally known as *Jua Kali*. However, a new phenomenon has emerged where *Jua Kali*'s term is gradually being used interchangeably with the word "hustler", coined by a section of the political class to appeal to voters. Although the word hustler has negative connotations, and some Kenyans disapprove of its use, it has been extensively used to refer to the struggle or hustle of wheelbarrow

pushers (mkokoteni), motorcycle riders (bodaboda) and vegetable sellers (mama mboga). Moreover, the term is used to appreciate the poor people's daily struggle in Kenya to make ends meet. Like *Jua Kali*, Hustler Economics also finds usage among the rich, although it mainly refers to the poor people's effort within the informal sector.

Therefore, in such a context, where the residents are familiar with informality, it is only natural for theological institutions to respond to the need for theological education through alternative theological education models. Unfortunately, accredited institutions have failed to read and analyse informal settlements before introducing courses or training to leaders. With foreign methods and processes of offering theological education, the context needs relevantly trained church workers. I will later explore the implications of informality to theological education.

2.3.3 Socio-Political Environment of Kibera

The politics of Kibera took centre stage when Raila Odinga, a luminary politician, became the Member of Parliament for Lang'ata Constituency in 1992. As a key political figure and opposition chief, Raila influences Kibera, an opposition stronghold. Youth wingers belonging to Orange Democratic Movement (ODM), arguably the most significant political party in Kenya headed by former Prime Minister Raila Odinga, continue to control Kibera through unorthodox means. The late Member of Parliament, Ken Okoth (2013-2019), belonged to ODM and was widely acknowledged as a development conscious political leader who contributed to the Kibra constituency's development where Kibera falls.

In the New York Times, Kennedy Odede wrote an opinion piece and said, "[M]erely putting people in the office will not produce the seismic change needed to sufficiently improve local communities and the lives of the most disenfranchised people" (Odede 2018, par. 2). Kibera residents have actively participated in electoral politics for decades but have repeatedly been frustrated. Local politics continues to play against the people of Kibera. Roy et al. (in Smit et al. 2017)

[D]escribe local politics as playing a major role in the growth of slums in cities; illustrating the case of Mumbai, where slums are allowed to grow as 'vote banks' to support certain political agendas whilst hindering 'slum upgradation'. (Smit et al. 2017:10)

Kibera has witnessed many violent clashes. In 1991, 1995 and most recently in 2001 and 2007-2008, post-election violence fuelled by ethnic mistrust ravaged Kibera. In one way or another, these violent conflicts were catalysed by Kenyan politicians' influence, including former President Daniel Arap Moi and Raila Odinga (De Smedt 2009, Osborn 2008). Since 1992, Kibera has been Riala's support base, even being referred to as his "bedroom" currently. It is a site of recurring inter-ethnic violence, sometimes perceived to have a relationship connected to the Luo community's aspirations to have "their turn" at the presidency. The Nubian community's involvement in the conflicts, on the other hand, depends on their political allegiances more than on their ethnicity per se.

Many registered voters in Kibera reside in other parts of the city. They were particularly ferried into the constituency or persuaded to change their polling stations to ensure that Raila Odinga remains re-elected. Since his complete departure from the

constituency, some voters have moved back to the estates' polling stations where they live.

Due to the volatile political situation, another trend witnessed in Kibera is a resident registering to vote in their rural home for fear of post-election violence. This scenario implies that outsiders determine Kibera politics significantly. Although the reality is changing, irresponsible citizenry stands in the way of Kibera's economic and political development. Civic education remains the option to restore responsibility and active citizenship in the settlement for residents to transform their neighbourhood by owning the process. This thesis challenges church leaders' role and theological education in the populace's conscientisation for active faith practice in the informal settlements.

Kibera residents are, therefore, treated to a politics of deceit and abuse. Politicians promise what they do not deliver. As a result, residents further lose their political voice and rights when they accept little tokens from politicians to vote for them. It is the politics of *kitu kidogo* (something small), where politicians bribe the electorate to be elected. Civic education and voter sensitisation are necessary to alter the scales and awaken responsibility among residents. The challenge to a more woke citizenry is their poverty. As Masenya (2012:457) says, "Oppression and exploitation become the lot of the poor" because of their poverty.

At the local level, the provincial administration and youth groups continue to dictate what happens in Kibera. Their combatant and authoritarian leadership style work to entrench their hold on Kibera residents. These leaders use their privileged positions to extort money from locals, resist development programs that fail to bribe them, and divert resources that come through them for the people.

However, there are social movements like the Self-Help Groups and Community-Based Organisations that participate in community development. They are not coopted into political parties, but they influence their members on how to vote. Besides voting, their activities help shape the dynamics of informal settlements and contribute to the community's welfare.

Other groups that play a significant role are churches and religious communities. The catholic church leads the pack in championing the rights and welfare of Kibera residents. Other faith communities have also organised themselves to seek the community's interest by mobilising resources to support poorer members of their congregations and extend the same to other community members. However, there are yet to consist movements that would affect the policy levels of the community's development.

CHAPTER THREE

TRANSFORMING KIBERA: DIFFERENT APPROACHES TO URBAN CHANGE

3.1.1 Contesting Visions of Transformation

The social, economic and political state of Kibera is in dire need of attention. As I have explained above, it remains inhumane and needs to be transformed into an agent of life. Housing, environment, livelihoods, infrastructure and health remain cardinal issues to address in Kibera. On the other hand, personal, group and institutional actors play a critical role in bettering Kibera's life. There is no single player that is working towards transforming Kibera, but several players are involved. Improving the urban poor's lives continues to be a significant challenge (McDonald and Meredith 2016:2).

Different stakeholders and players in housing, health, land rights, social service provisions, environment, security and economics have made several attempts to make Kibera better. The role players include local and national governments, multinationals, external development agencies, the private sector, local communities, NGOs, religious organisations, universities and local community-based groups. The difference lies in whether they practice top-down or bottom-up approaches. As they act, De Beer and Oranje (2019:12) bring to the fore the "exclusion of small, local communities, voices and visions from participating in making the city."

Although local and international actors, politicians, religious groups and various community initiatives have responded to make the all needed change, that change is still insignificant. An ingredient is still missing. There appears to be a lack of coordination

between the grassroots and the institutions. This disconnect informs why McDonald and Meredith (2016) call for a hybrid approach that engages the community while mobilising governments and large agencies' resources to overcome these limitations.

Instead of an inclusive process, these attempts to transform Kibera reveal competing visions, goals and strategies. I use the word "transform" Kibera to capture the idea of change as envisioned by the different groups. Besides, various groups have used methods and techniques to change Kibera that fall within Reyes' (2001:1) four significant development theories: modernisation, which includes dependency, world-systems, and globalisation. He adds that "employment opportunities, satisfaction –at least of basic needs, and the achievement of a positive rate of distribution and redistribution of the national cake, are central in development" (Reyes 2001:1). Politically, he emphasises that government systems must "have legitimacy, not only in terms of the law but also in terms of providing social benefits for the majority of the population" (Reyes 2001:2). In Reyes, what the development plan entails may not necessarily be how to transform Kibera. They are top-down approaches that lack relevance, and yet they are visions for the same place.

The vision of Isaiah 65: 17-25 informs my understanding and definition of the desired transformation. To some extent, it is different from what some development theorists and government visions envisage. It leads to substantial societal change and leads to the fullness of life. Using words and phrases from the biblical passage to define it, a transformed Kibera becomes a place of delight, celebration and beauty. It is a place where the people are a joy, where residents and visitors love being in. It is a place that guarantees wellbeing for children and where the elderly are living long and whole lives. It is a place where there is housing for all, and people have the opportunity to own a

home. A transformed Kibera is where people have meaningful work and a good reward for their labour. In the spirit of Ubuntu, it is a place where there is intergenerational family support; people have a hopeful future, are connected to God and where violence is absent. This concept of transformation is discussed further within the thesis.

3.1.2 Upgrading, Regenerating and Transforming Kibera as Contesting Visions

Jointly with the UN-Habitat and other development agencies, Kenya's government developed the Kenya Slum Upgrading Programme (KENSUP). As a key player in transforming informal settlements, the government has a vision. KENSUP is an illustration of some of the urban renewal strategies by governments. Different agencies have and employ different renewal strategies in their efforts to contribute to changing neighbourhoods. According to Cities Alliance,

Slum upgrading is a process through which informal areas are gradually improved, formalised and incorporated into the city by extending land rights, services and citizenship to slum dwellers. It involves providing slum dwellers with the economic, social, institutional and community services available to other citizens. These services include legal (land tenure), physical (infrastructure), social (crime or education, for example) or economic (Cities Alliance n.d).

The UN-Habitat's (2008) Kenya Slum Upgrading Program (KENSUP) is a significant upgrading programme rolled out by the government after the 1970s National Housing Corporation's programme change the housing situation in Kibera entirely. Mwelu and Anderson state that

Global concerns and a call to slum-free cities in the 1970s prompted the Kenyan government to devise ways to respond to slums. Over the years, the government

of Kenya has experimented with different settlement development policies and strategies, ranging from forced eviction, resettlement, site and services schemes and upgrading (Mwelu and Anderson 2008, para. 4).

They further note that "After the adoption of the MDGs, Kenya, a signatory to the UN, began shifting its approach to slum upgrading." (para. 5)

As Mwelu and Anderson (2008, para. 5) underscored, "The government of Kenya and UN-HABITAT entered into a Memorandum of Understanding (MOU)" on 15 February 2003, "under which UN-HABITAT would oversee the Kenya Slum Upgrading Program" (KENSUP). The programme would be introduced in Kenya's three largest cities (Nairobi, Mombasa and Kisumu), starting with Nairobi's largest informal settlement, Kibera. "infrastructure services and land tenure, among other issues" (Ministry of Housing, Kenya). The government of Kenya says KENSUP aims to "have improved the livelihoods of at least 5.3 million urban Slum-dwellers (1.6 million households) by the year 2020 at an estimated cost of Kshs 884 billion or \$13 billion" (Mwelu and Anderson 2013, p. 2, para. 1).

KENSUP is a robust project that envisions eradicating the entire informal settlement should its implementation be completed according to plan. The "first KENSUP project implemented was a decanting site in Kibera" (Mwelu and Anderson 2013, p. 2, para. 1). The apartments were built "to relocate residents from upgrading sites" (Mwelu and Anderson 2013, p.2, para.2). Construction work in Soweto East started in 2012. The apartments "comprise 1, 2 and 3-bedroom houses, sold to beneficiaries at a below-market rate of between Kshs 400,000 and 900,000 (\$5000 - \$11,250)" (Anderson and Mwilu 2013, p. 3, para. 1). This amount is outrageous for the poor. More units have been constructed at Soweto village Kibera, "a 4.26km spine road

has been constructed within Kibera. Mwelu and Anderson (2013, p. 3, para.3) noted that since the project commenced, four cooperatives had been "formed and registered in Soweto East", being assisted by the Ministry of Cooperatives.

The Kenya government is concurrently implementing both programmes. This support from relevant local authorities is significant. The team coordinating the programme is "responsible for the design, overall coordination, procurement, financial management, monitoring, evaluation and reporting" (UN-Habitat 2008). Kenya's government later transferred the Kenya Informal Settlement Improvement Programme (KISIP) to the Devolution Ministry. Still, a recently unearthed massive corruption scandal (popularly referred to as NYS Scandal) within the ministry is threatening its implementation (Obura, 2018). It says, "During the year, the National Youth Service (NYS) was hit by a Sh 10.5 billion scandal in a scheme which involved at least 48 individuals drawn from senior management at NYS and National Treasury, as well as suppliers". Besides, the current regime uses the project as a political tool and has given room to more critics who threaten to derail the project further.

Moreover, irresponsible politics and mismanagement of resources are the two major threats facing these projects. KENSUP, scheduled for completion by 2025, has just rolled out, and only a tiny geographical area has been upgraded. Due to the program's conceptual issues and challenges, some of the households relocated to the decanting site have moved back into the informal settlement because their livelihoods cannot sustain life in the new buildings that now demand more than they can afford. With this in mind, it is apparent that when the informal settlement is ultimately faced out, the already existing informal settlements within Nairobi will become hosts to new migrants. This

programme will create more informal settlements because it has not adequately addressed the poor's socio-economic needs.

To further compound the challenge, politicians and slumlords have "blocked the modernisation of Nairobi's Kibera slum, robbing the economy of Sh103 billion" (World Bank 2012:34). Real estate report data, which was made public, is the most apparent revelation of how "faceless investors" exploit residents through rents and service charges. The extortion is made possible because the government owns the land. Slumlords and political elites manage it. The two groups control the area and "have no interest in developing it" (Capital FM, Friday, 6 November 2017) because they do not own the land. In their mind, "improving life in Kibera would take away their very profitable slum business" (Otuki 2017, para. 3).

However, KISIP in Kibera has provided short-term gainful employment to several young youths from the community. The young people are recruited to the NYS and deployed to clean up the settlement, clear garbage and improve sanitation. Its setback lies in its unsustainability after the funding is over. Since it was conceived and initiated by the current regime, it is unclear whether the next government formed by an opposition party, which has extensively termed it a "cash cow", should the current government not retain power, will continue with it. Nevertheless, KISIP is a good initiative by the government that points to a general concern about improving its physical state. In this regard, the faith community has a significant role to play, especially church leaders, in speaking for the masses whose voices are often ignored. A critical opportunity presented itself to church leaders from the informal settlement when they were consulted in the upgrading plan's

design. Still, the lack of adequate interdisciplinary training gave city planners and other government players the power to have their way.

KENSUP, even though well-intended, has failed to change Kibera significantly. On the contrary, it has so far stalled after constructing houses for only a section of Kibera. Moreover, housing alone does not transform the settlement when assessed through the transformation lenses that this thesis has articulated. However, just like other initiatives, it has its place because informal urban settlements' complex nature requires many stakeholders and actors. Theological education contributes to this vision by providing a worldview and values that make the process holistic and dignifying.

Hassan argues that "The regeneration approach facilitates not only improving the physical environment but empowering the community to be more actively involved in the development and maintenance of their neighbourhood" (Hassan 2012:230). Thus, the government, together with other stakeholders, through the slum upgrading programme, work on a renewal strategy, which "empowers the community to be more actively involved in the development and maintenance of their neighbourhood" (Hassan 2012:230).

3.1.3 Recent and Current Government Initiatives

The current government and political divisions' existing structures place Kibera under the County Government of Nairobi and the Kibra constituency. The Member of Parliament for Kibra and the County Assembly members of Nairobi from Kibera receive an annual allocation of funds to develop the constituency, including the informal settlement. This allocation is at the discretion of these leaders to identify needs and

address areas, such as constructing classrooms, bursaries, construction of bridges, and repairing roads. The allocation indicates that many resources are available to change the settlement completely, but poor leadership and sectarian interests frustrate that agenda.

The immediate former Member of Parliament for the Kibera constituency, where Kibera is situated, the late Ken Okoth, focused primarily on education, building schools and giving out bursaries to needy students. For the first time because of him, "Kibera has been voted the best constituency in the management and use of the Constituency Development Fund (CDF)" (Standard Media, 23 December 2015). The extent of transformation the constituency fund can make is dependent upon the integrity of the leader. However, due to the bylaws governing CDF allocations' use, the fund is restricted to only a few projects. Some functions are a preserve of the national government. Since CDF committees are selected from the constituents, leaders of faith communities would play a significant role in shaping how this allocation is utilised in Kibera, in essence, when they are capacitated to engage that level.

The politics of Kibera goes beyond electoral politics. Beneath the general elections is local community politics led by the youths. Although there is awareness of the local challenges and possible solutions, Kibera youth have hijacked local politics and turned it into a personal gain tool. They use their forum to oppress fellow residents by imposing rules that mint money from the already impoverished residents. For instance, they have circumvented the county government's bylaws and demanded the community members pay for any renovation work. They have assumed the role of 'middlemen', acting on the community's behalf, but according to their interests. Instead of empowering the community and becoming its voice, they use it to disempower and impoverish.

Other projects aimed at improving life in the informal settlement include the City Council of Nairobi's partnership, under Public-Private Partnerships, with Adopt-a-Light Company, a private company to light up Kibera and other informal settlements in Nairobi. This partnership involved erecting high capacity solar-powered floodlights to light the informal settlements, reduce crime, and increase economic activities. Adopt-a-Light raised a more significant portion of the funds. The government adopted this approach and partnered with the primary power company in Kenya (Kenya Power and Lighting Company) to connect the settlement to the national power grid by installing and connecting the houses to electricity. However, they failed to carry out extensively the power connectivity, and to date, most homes still lack electricity. Deaths and property loss attributable to these illegal connections necessitated this decision to connect households to the power grid.

Kibera accesses piped water, but private individuals and groups have ownership of the water points from which the residents purchase the commodity. A 20-litre container of water is sold to the residents at 5 shillings, making water more expensive in the informal settlements than in the suburbs. Since the commodity is in short supply, residents tap rainwater from the old corrugated iron sheets, posing a health risk. Besides, they often draw water from sewage polluted rivers that contribute to ill health among residents. It is not uncommon to find long queues of vendors with black and yellow jerricans lining up to purchase the commodity. Residents deem a World Bank project to connect piped water to the informal settlement in partnership with Nairobi City Council to provide a much steadier supply than the Nairobi City Council water line (Koriuki, Mbuvi and Musumba 1997).

Kenya's government has taken over particular privately-owned schools in Kibera and deployed certified teachers through its Ministry of Education. Furthermore, the government has enrolled these schools into its school feeding programme, which was initially was a preserve for public primary and secondary schools. Due to decades of the government's exclusion of Kibera from its budgetary allocation, there is no public school within the settlement. As a result, students from Kibera have to access public schools outside of the informal settlement. This latest move by the government is seen as a welcome gesture. It recognises the positive contribution of private citizens, faith communities and Non-governmental Organisations in educating children within the informal settlements.

The government, besides, rolled out a social service scheme for senior citizens (70 years and above), involving monetary support (of about \$40) each month (PASGR 2016). However, it is not exclusively for the elderly within the informal settlements since it is nationwide. Nonetheless, it has lessened the burden of the enlisted elderly persons and their households. However, the integrity of the process has been questioned by some citizens due to its exclusive nature. They question the criterion for selection. Some of the elderly within churches in Kibera contend that the implementors left them out in the process. The government's lack of systems that enable consultative processes gives the third sector an edge within the community.

3.1.4 The Third Sector

The third sector, according to Northern Bridge's Public Policy Engagement Toolkit,

[I]s an umbrella term that covers a range of different organisations with different structures and purposes, belonging neither to the public sector (i.e., the State) nor the private sector (profit-making private enterprise). You may have heard other terms used to describe such organisations – the voluntary sector, non-governmental organisations, non-profit organisations – particularly in public discussions around policy and politics" (Northern Bridge, n.d).

They differentiate them thus,

They use three terms to explain what they mean: Non-governmental, non-profit and values-driven. The third sector often works with or alongside government agencies and may receive government funding or commissions. They are independent of the government. Some of the third sector organisations raise funds and generate financial surpluses to invest in social, environmental, or cultural programmes. Their motivation is not profit-making. Another characteristic of third sector organisations is the pursuance of specific goals, some of which are non-aligned to particular social and political perspectives (Northern Bridge, n.d).

They include Community-Based Organisations (CBOs), Faith-based Organisations (FBOs), Churches, and universities.

Osawe (2021:1286) opines that the "literature on urban poverty reduction often uses the words NGOs and Civil Society interchangeably". However, Ibrahim and Hulme (2010) observe that although these terms are often used synonymously, civil society includes NGOs and faith-based organisations, grassroots organisations, religious groups, informal and cultural groups that champion activities representing the poor's interests.

This definition below incorporates an organisation independent from the government and the private sector and enjoys a degree of autonomy.

Non-Governmental Organisations (NGOs) are described as organisations that do not belong to the government or the private sector. They represent communities in social and political movements at all levels - public and private and local and international. Being non-state and non-market, they are often referred to as the

third sector and are organizationally representative of civil society (Howell and Pearce 2003:241).

3.1.4.1 The Third Sector and Service Provision

The lack of strong government involvement in Kibera and other informal settlements in Nairobi makes donors and the State acknowledge NGOs' role as an agency that provides inexpensive and timely services to low-income households. They function across education, health care, service delivery, micro-finance, pressure groups, lobbying, social movements, and grassroots organisations (Fisher 1997; Werker & Ahmed 2008).

Many organisations that fall within the bracket referred to as the "third sector", both local and global, have a presence and work in Kibera. They include Non-Profit Organisations (NPOs) that have played a significant role in Kibera, where government services have been deficient. As Mitlin (2001:2) pointed out, NPOs are widely considered the "new 'panacea for people-centred pro-poor development". NGOs are an essential player in social development, with increased expectations of NGOs being seen as the solution to poverty in developing countries (Edwards and Hulme 1996).

There are, however, some obvious negative impacts civil society groups have caused on communities. However, development specialists have acknowledged their input because of their ability to work directly with poor communities omitted from the State's services and the market (Howell and Pearce 2003). Their contribution to Nairobi's informal settlements is immense, owing to the absence of meaningful government involvement. They further note that the NGO model ensures the recruitment and participation of the poorest, most vulnerable and marginalised groups (Clark 1995,

Lawson et al. 2009) and are often conversant with the urban poor's situation. Some informal settlements have a more massive concentration of them than others.

3.1.4.2 The Strategic Significance of the Third Sector

As Hossain (2001:41) notes, four arguments favour the third sector working amongst marginalised communities, which is true concerning Kibera's work. First, they encourage the poor's involvement and can reach areas that the government neglects. Secondly, they "are more economical in service delivery. Given that they are serving the poor and disadvantaged, "they are not seeking returns from their actions: they are primarily driven by the act of helping the poor and disadvantaged". Thirdly, they are "relatively immune from the changing political tides", because "public sector policies and agencies are subjected to unforeseen change". Lastly, "they are sensitive to local needs and are respectful of traditional informal structures within communities".

The third sector has confirmed its effectiveness in improvising ways to get resources filtered down to the neediest in communities (Mälkiä & Hossain 1998). Moreover, their role is significant in guaranteeing that trade, human movement, finance and environmental governance are just in combating injustices experienced by poor people (Howell and Pearce 2003).

As discussed above, these organisations play an essential role in reducing urban poverty and vulnerability. Ibrahim and Hulme (2010) outline three methodologies in poverty reduction used by the third sector: advocacy (pushing for structural social change), policy change (lobbying for pro-poor policies) and service delivery (provision of basic needs). As Clark (1995) examines, these attention areas prove that the third sector is

moving away from engaging in "supply-side" approaches – which offer solutions or service delivery while treating low-income households as "recipients" – to "demand-side" practices. In this way, the third sector engages urban communities in development projects as active participants.

3.1.4.3 The Third Sector and Local Communities

The third sector is recognised for its strategy that safeguards community participation in formulating their needs and primary concerns. It has demonstrated its ability to organise urban households with low income and help them press their demands for service delivery on the government (Smith 2014). There has been an incremental push by the poor in Nairobi's informal settlements on the State to be more responsible, assisted by civil society groups. Moreover, within these contexts, some organisations assist the poor to access credit, improve the home environment and infrastructural services within the community (Ibrahim and Hulme 2010). Besides, they have championed the urban poor's empowerment to challenge the overriding interests and swing alliances to change policies and interventions for poverty reduction in informal settlements (Hulme and Lawson 2010).

3.1.4.4 Advocacy and Poverty Reduction

On advocacy, the third sector has argued that poverty and lack have swelled, notwithstanding aid provisions, and stating that the causes of poverty have yet to be fully tackled (Ibrahim and Hulme 2010). Accordingly, some organisations have involved advocacy in effecting and encountering public policies affecting the urban poor and

changing society's structural relationships that disadvantage low-income families. The third sector is well furnished to act as facilitators to expose relevant decision-makers to those best placed to articulate the concerns of the poor: to act, in a sense, as channels for local democracy (Ibrahim and Hulme 2010). In most cases, they say poor and vulnerable neighbourhoods are disengaged from power clout (Ibrahim and Hulme 2010).

NGOs, as they are often known in Kibera, refer to the third sector. They have a massive presence in Kibera, although they are concentrated in some villages more than others. Residents highly esteem them to be vital players in reducing poverty. The third sector's role is attributable to service provision and relevant push to transform the physical, environmental, and economic life of Kibera. This acknowledgement is due to decades of non-recognition by the government of the informal settlement. It excluded it from government involvement in service provision.

They are regarded more positively than the government due to their independent status. NGOs do not serve specific political interests, and they exist even in communities where the government does not reach with services, crediting them as organisations that have the community at heart and bring services closer to the people. This non-discriminatory perception makes them be seen to be inclusive and more responsive to the plight of the ultra vulnerable in communities.

As Northern Bridge aptly captured,

Typically most third sector organisations devote themselves either to a particular issue that needs solving (for example, climate change or unaffordable housing); or to a particular group in society (for example, dementia sufferers, or women facing cultural barriers to education) who require support and representation. They may provide services related to these issues (for example, running a women's shelter, or providing legal advice). Some organisations (particularly think tanks and research institutes) may work on a whole range of issues but apply a particular

philosophical and political filter. Their focus may be local, national, or global" (Northern Bridge, n.d.)

In Kibera, they are involved in health, environment, education, orphans and vulnerable children, HIV/AIDS, and youth empowerment.

3.1.4.5 NGO's Prevalence in Kibera

According to Quartz Africa,

An estimated 12,000 ex-pat NGO workers live in the country working on issues from human rights to maternal health and conservation, according to figures from the NGO Coordination Board, a government body that regulates the sector (Kuo 2016, para. 6).

There is a genuine concern, however, regarding the number of NGOs registered across the informal settlement. Although figures differ, Linh Vo says,

In 2000, there were over 200 NGOs located in Kibera. They were supposed to lift people out of poverty. The number has likely grown in the past decade, although the exact number is not known. According to Jane Muya, a social worker who worked in Kibera for a couple of years before changing jobs, when she was there, there were 511 NGOs and CBOs (Vo 2018, para.9).

The District Commissioner (DC) responsible for the Kibera area confirmed the accuracy of the estimates. However, no records are available to help verify the number of NGOs in Kibera and their programmatic areas. The list provided in Appendix 6 is not conclusive. Further consultation with the NGO coordination board revealed that they could not precisely account for the number of NGOs working within this settlement.

Deacon writes that

In 2010 the Nairobi Business Daily's figure of 100 local, national and international NGOs and faith-based development organisations (FBDOs) active in

the area was, if anything, an underestimate; 'evangelical missions' constitute one of the most important of these multitudinous group (Deacon 2012:664).

A list of major NGOs, however, is captured in Appendix 6.

Nevertheless, for programmes that aim to reduce poverty to impact the different communities, there is a need for better residents' involvement in designing and implementing them, as argued earlier. This collaboration would further help the Third sector be better aware of its vulnerability and deprivation. So often, NGOs are perceived as initiators of poverty reduction programs, whereas the government is a service provider, while community members see themselves as implementers of those programs.

Across Kibera, my observations reveal that NGOs fulfil the government's role in providing the people's necessary service. Provision of services has been rated as the number one role of NGOs in informal settlements, predominantly in health and education sectors. Concerning the delivery of services, NGOs have concentrated on mobilising and creating awareness in the community. Formulating policies, delivering services and advocating for the different aspects of community life are the three primary focus areas for NGOs in Nairobi's informal settlements, in varying degrees.

Examples of NGOs' service delivery initiatives in Kibera are the cleanup exercises where they mobilise residents to participate in community environmental cleanups and address environmental challenges. Some NGOs are actively working in the community to address water supply and sanitation provision by constructing bio-latrines. Some of these latrines are eco-friendly and guarantee privacy for both genders. The bio-centres are accredited for improving the livelihoods of entrepreneurs around them and reducing crime and rape cases. Women and girls were vulnerable to attacks as they

visited the pit latrines at night. Besides, these 'restrooms' are better lit and close to where they live. Other benefits of these bio-latrines include reducing cases of outbreaks of diseases like cholera in the communities.

Education and health are two other services that NGOs provide for the residents. Fifteen per cent of NGOs are estimated to deliver one form or another of educational needs (Kipkemoi 2015), including providing "scholarships or operating informal schools within the community". Such services are relevant because there is an existing gap in government schooling, as earlier mentioned, favouring the rest of the city and marginalising informal settlements. What is more worrying is that there were never public schools situated at the heart of these settlements. Instead, existing public schools within these communities were privately owned schools that the government took over and turned into the public. Participants also recommended that providing opportunities for vocational training could enrich educational programmes. Such an act would enable residents to acquire the necessary certifications and skills to register their enterprises and effectively run them legally.

Some NGOs offered free medical services. Residents have internalised the injustice and inequality that quality medical service belongs to a privileged few because they are costly. Government-owned medical facilities are outside of the informal settlements and are equally unaffordable to poor citizens. For instance, there is only one government health clinic in the Kibera area, but notably at the settlement's outskirts. Although they recognise its benefits, participants consider it disjointed from the community, especially during an emergency. Therefore, NGOs' free medical service provisions have increased household's disposable incomes.

Other benefits that communities have received from NGOs' involvement include giving the residents a voice by incorporating the poor's voice in the development projects. Kibera community finds NGOs dynamic in promoting peace and preventing conflicts in the informal settlements. They consider them practical in ensuring that media coverage highlighted their plight during violent clashes. As a result, the security and relief agencies are deployed within the affected communities.

The responses of participants provide a lens through which churches and theological institutions can participate in this community. Since they belong to the third sector, others' contributions indicate the residents' high rating and confidence. The work accomplished by the third sector, with all the challenges, should encourage theological institutions to proactively privilege working in the informal settlements. They can empower church leaders to look beyond meeting only the community's spiritual needs and address themselves to holistically participating in the community's life.

Despite their role in the community and the high rating among residents, NGOs have become problematic to communities. The NGO sector has become an industry that needs underdevelopment to justify its existence, hence the NGOification of development. In most cases, they project the worst of communities to access funding but deliver crumbs to the vulnerable communities. Sometimes they conspire with other players to frustrate development agenda driven by the movements they perceive as competitors. Thompson (2017) has observed that NGOs cannot help bring about industrialisation or significant economic growth. They only help small local communities with social development.

Universities, churches, religious institutions, Community-Based Organisations, local community movements, resident organisations, self-help groups are expressions of change. In addition, several groups work within the informal settlement to bring change. These groups are interlocutors in the development of Kibera, helping to interpret the city and whose experiences and narratives inform the reading of the bible and the city (De Beer 2020: 101).

Presently, since universities have put many resources in researching poor urban neighbourhoods, there is a likelihood that relevant research findings could be sitting on library shelves and their recommendations not implemented. However, this ought not to discourage more research work. Particular areas that would need increased attention are how to take a stand against the death-dealing activities of corporations. Taking a neutral position ends up benefiting those entities.

CHAPTER FOUR

READING AND ANALYSING THE ECCLESIAL CONTEXT OF KIBERA

A Church that doesn't provoke any crises, a gospel that doesn't unsettle, a word of God that doesn't get under anyone's skin, a word of God that doesn't touch the real sin of the society in which it is being proclaimed – what gospel is that?

Oscar Romero (Reciniello 2018)

Introduction

In Chapter One, the Pastoral Cycle was introduced as the conceptual framework for this thesis. The cycle will now be demonstrated more in this and the following chapters. It is built around the four levels of Context, Social Analysis, Theological Reflection and Missional Response, and each movement engages with relevant literature that aid in understanding the ecclesial context of Kibera.

As the first moment of the cycle, the context looks at the relationship between the African church and Kibera. First, it considers the types of churches and their prevalence in Kibera, categorising and organising them around polity and ministry. The second level, Social Analysis, examines the church's social-economic dimensions in Kibera and will analyse the relationship between the churches and the informal settlement.

The third moment of the praxis cycle, theological reflection, is described as a process of discernment. It is a process that cannot be merely descriptive (Smith 2007:67). Instead, "the process of discernment is thus presented as something that engages with present realities and envisions and anticipates a different future" for the informal settlement. He says that this anticipation emanates from analysing the context, following the cycle's logic. Moreover, it considers that a relationship exists between the praxis of ecclesial groups and the praxis cycle's methodology.

The final moment of the cycle is a missiological response. Missiological response considers mission as God's and as the expression of a transformation storyline. This understanding of mission goes hand in hand with discernment that builds on the premise of theological reflection to determine what possibly God's Spirit desires to be done. In other words, it requires a study of Kibera as a context, retrieving the resources gained from theological reflection and discernment to act according to God's will.

Chapter Four, Part One

Reading the Ecclesial Context of Kibera

4.1.1 The Church in Urban Africa: Demography

Christianity has predominantly existed in the West, particularly in Europe, for many centuries as a world religion. This reality has now changed. David Barrett in Overseas Ministries Study Center's report notes that in the twentieth century, Christianity in Africa exploded from an estimated population of eight or nine million in 1900 (8 to 9%) to some 335 million in 2000 (45%) (Christianity.com 2010).

Latin America, Asia and Africa, where this growth has occurred, are interestingly the scenes most pronounced with the proliferation of informal settlements in the world today. African cities already contain some of the most notable informal settlements, with an average of 43% of city dwellers living in these settlements (Parnell and Pieterse 2014:62).

The figures provided by Barrett over the same period are reminiscent of what Patrick Johnstone in the book *Operation World* (1993) provided. Johnstone observes that Christianity is professed by over half of sub-Saharan Africa's population, noting that this is the first time in history that the continent has turned in this way. He says, in 1900 African Christians were eight million (2.5 million protestants) and 10% of the population. In 1990 this had risen to 275 million and 57% and is likely to reach 396 million and 61% by 2000 (*Operation World* 1993:47). The figures above indicate a continent that has embraced and is warmly receptive to Christianity and its teachings.

Although a much more recent statistic produced by Pew Forum (2011) and captured by Global Christianity downplays the 'centre of gravity' argument and argues

that no particular continent can claim it, the debate exists because “the church has grown exponentially in Sub-Saharan Africa”. The report says,

A comprehensive demographic study of more than 200 countries finds that there are 2.18 billion Christians of all ages worldwide, representing nearly a third of the estimated 2010 global population of 6.9 billion. Christians are also geographically widespread – so far-flung that no single continent or region can indisputably claim to be the centre of global Christianity (Pew Research 2011, para. 1).

They note that

The share of the population that is Christian in sub-Saharan Africa climbed from 9% in 1910 to 63% in 2010, while in the Asia-Pacific region, it rose from 3% to 7%.” The study by Pew Forum shows that “more than 1.3 billion Christians live in the Global South (61%), compared with about 860 million in the Global North (39%).” (Pew Research 2011, para. 5)

Kenya, and hence Kibera, falls within the sub-Saharan region that has witnessed tremendous Christian population growth in the recent past. Table 1 below, provided by the Overseas Ministry Study Center, shows that Kenya, in the year 2000, had a Christian population of 79.3%.

Table 4.1 Christian Population in Sub-Saharan Africa: Selected Countries

Country	%Christians in 1900	% Christians in 2000
Congo-Zaire	1.4%	95.4%
Angola	0.6%	94.1%
Swaziland	1.0%	86.9%
Zambia	0.3%	82.4%
Kenya	0.2%	79.3%
Malawi	1.8%	76.8%

Source: Pew Research From 2011

A more recent figure of 2011, as shown in Table 4.2 below, provided by Pew Research Center, puts the figure at 84.8%. Thus, within eleven years, comparing the research findings by these two organizations, Kenya's Christian population has grown by 5.5%. During the same period, significant growth has occurred in the informal settlement population and its attendant multiplication in the number of ecclesial groups. However, although the percentage is high, church attendance is reportedly lower than those who profess the Christian faith. This contradiction could have a bearing on the church's impact on the congregants and, by extension, the informal settlement, thereby indicting theological education to become the catalyst for society's social, political and economic development.

Of the 84.8% Christian population in Kenya, although others argue it is at 82.5%, Protestant is 47.4%, Catholic 23.3%, while others are 11.8%. Muslim 11.1%, Traditionalists 1.6%, other 1.7%, none 2.4%, and unspecified 0.7% (KPHC 2009) constitute the rest of the population. Acceptance of Christian religion by the majority population gives it a better opportunity to influence the values and practices of governance in Africa responsible for the continent's state. Therefore, the focus should be on how Christian teachings can impact religious and political leadership within the region. Theological education designed for the region must be effective and relevant in influencing politics and governance in all social sectors.

Pew Research Center (2015:163) projects that the total population of the Sub-Saharan region "will grow from 823 million in 2010 to 1.9 billion in 2050," while its Christian population will grow from "517 million in 2010 to more than 1.1 billion in

2050". It also estimates that by 2050 "Four out of every 10 Christians in the world will live in sub-Saharan Africa.

"Table 4.2 Countries in Sub-Saharan Africa with the Largest Number of Christians

Countries	Estimated 2010 Christian Population	Percentage of Population that is Christian	Percentage of World Christian Population
Nigeria	80,510,000	50.8	3.7%
DR Congo	63,150,000	95.7	2.9
Ethiopia	52,580,000	63.4	2.4
South Africa	40,560,000	80.9	1.9
Kenya	34,340,000	84.8	1.6
Uganda	28,970,000	86.7	1.3
Tanzania	26,740,000	59.6	1.2
Ghana	18,260,000	74.9	0.8
Angola	16,820,000	88.2	0.8
Madagascar	15,430,000	74.5	0.7
Sub-Total for the 10 Countries	377,360,000	69.8	17.3
Total for the Rest of the Region	139,110,000	12.6	6.4
Total for Region	516,470,000	62.7	23.6
World Total	2,184,060,000	31.7	100.0²

Source: Pew Research Forum 2011

² They note that the "Population estimates are rounded to the ten thousand. Percentages are calculated from unrounded numbers. The figures may not add exactly due to rounding".

4.1.2 The Church in Kibera

Kibera Churches for Peace and Development estimates puts the number of churches in Kibera at about five hundred (KPDF 2012), belonging to different denominations and independent groups. They estimate that the congregations in Kibera comprise 75 per cent Pentecostal Churches, which includes independent Pentecostal churches and international pentecostal churches. About ten per cent are traditional African Instituted churches, while the remaining percentage is shared among Mainline churches and the Roman-Catholic church.

African Independent/Instituted Churches, as Daneel (2001) observes, denote Christian churches founded in Africa by Africans and primarily for Africans. Anderson (1984) says these churches are independent of those that came to Africa from Europe or North America. Most of the AIC churches sprang out of a protest against colonialism. At the time, Africans agitated for independence from colonial powers and needed African leaders. Today, Anderson (2000:7) noted, "African Pentecostal churches are the dominant expression of Christianity in sub-Saharan Africa". They belong to the AICs and emphasise the Holy Spirit's work in the church. However, not all of them are entirely independent. Some have their origin in mission agencies founded by Whites, but where Africans' membership was huge. Others were "founded and governed by Africans and independent of white control" (Anderson 2000:8).

Anderson (1992:5), on the other hand, suggests the inclusion of African Instituted churches within the Pentecostal stream but proposes the name "Indigenous Pentecostal-type churches" to distinguish them from Pentecostal churches that have their origin in the West. This stream has significant adherents in the informal settlements in Nairobi. I

choose to maintain the distinction between the two groups because AICS represents a more traditional African Spirituality than the Pentecostals. Thus, they are more at home with African traditions and culture than Pentecostals and Charismatics.

Of the one hundred churches selected for this research, six belonged to the mainline evangelical stream. The rest either belonged to the African Independent Pentecostal churches or traditional African Instituted Churches (AICs). Roho or spirit churches and the Akorino fall within the category of the conventional AICs. The churches researched were selected due to their numeral strength in the community.

The mainline churches were the Anglican, Presbyterian and Friends (Quakers) Churches. In addition, the Roman Catholic Church has a significant presence in the community through Christ the King in Laini Saba and Guadalupe Parishes. However, Guadalupe is situated in the Woodley leafy suburb with a Sub-Parish known as Our Lady of Lourdes Catholic Church, Kibera, Olympic, which has five centres within the settlement. Sisters of Mercy also run a school through St. Michael Parish in Langata, which neighbours Kibera.

The Seventh Day Adventist Church (SDA) has also registered a critical membership within the settlement. It has a congregation situated a short distance from the Lutheran Church in Olympic and several Sabbath Schools within Kibera. However, both SDA and Jehovah's Witnesses are arguably cultic by the Evangelical Christians in Kenya (Hoekema 1963). In his book, *The Four Major Cults: Christian Science, Jehovah's Witnesses, Mormonism, Seventh-day Adventist church* are the Mormons, which also have minimal presence in Kibera.

Smith (2007) observes that of the remaining churches, some are an identifiable part of the historical development of African Instituted churches. Churches like The Revelation Church of the Holy Spirit (Roho Fweny), African Divine Church (ADC), and Holy Trinity Church of Africa fall within this group. In their various shades, Pentecostal and Charismatic churches whose origins are yet to be well documented and Roho (spirit) churches exist in large numbers. Ranging from the traditional churches of Euro-American descent to the native-born traditional African churches, all the way to the latest expressions of church that are neither Charismatic nor Pentecostal, Kibera has no shortage of churches. These churches have congregations that range from a few members of less than ten individuals to a few hundred. The concept of Megachurch is alien to the context of Kibera as an informal settlement.

The statistics of churches in Kibera fails to capture an accurate picture of churches and church attendance. For instance, on a typical Sunday morning, a significant number of believers attend worship in churches outside of Kibera. Some AICs worship in the open-air spaces and lack adequate structure for Sunday worship services, while others with fewer members worship in the houses. The megachurches close to Kibera that attract worshipers from Kibera are: Christ is The Answer Ministries (CITAM-Woodley), the Roman Catholic Church at Adams Arcade and the Nairobi Chapel. Redeemed Christian Church of God (RCCG-Solution Centre) equally attract membership from Kibera. It has its origin in Nigeria, similar to Winners Chapel.

Apart from worshipers attending churches near Kibera, some travel to other parts of the city to worship. Some megachurches within Nairobi also ferry members to their churches using their buses or hired vehicles, such as Jesus is Alive Ministries (JIAM),

Winners Chapel and the Manmin Holiness Church. Members of the community identified Charismatic preaching's influence, emphasis on miracles, prophecies, deliverance from demons and witchcraft, and aid as the drivers for selecting churches. However, it is not documented how many people attend those churches, including followers of "Prophet" Dr David Owuor of Repentance and Holiness ministry, who has a huge following all over the country. Others mentioned family relationships and friendships as influencing their choice of church.

Most of the churches in Kibera meet in temporary structures that mirror the nature of informal settlements housing. According to Kibera Pastors for Peace and Development Forum (2012), about 35 per cent of these churches own the structures where they conduct their worship services, and most of them are under non-formal leases. The participants gave a similar figure. The rest of the churches either gather for worship in individual's homes, open spaces or under trees.

The dynamic and diverse composition of populations living in informal settlements bears churches' plurality that has a presence and exists therein. Kibera is multi-ethnic and multi-lingual, with varied religious and spiritual persuasions. Some of the churches conduct their services in "mother-tongue". It is observable that churches, which have their origin in the rural areas, have and are finding their way into Kibera. In contrast, those founded and have their mission headquarters in Kibera are spreading to the rural areas. Following Kibera Pastors Forum for Peace and Development figures, approximately nine hundred pastors in Kibera since some of the smallest congregations have two or more pastors serving them, most of whom lack theological training. I have

observed this pattern and reality for over twenty years that I have lived and worked in Kibera.

4.1.3 The Pentecostal Phenomenon in Kibera

There are five main streams of the church found in Kibera: the Roman-Catholic, mainline Protestant, Pentecostal/Charismatic, neo-Pentecostal, and the AICs. The percentages above indicate that most worshippers subscribe to the evangelical tradition, with Pentecostalism and its varied expressions being predominant. Pentecostal/Charismatic churches characterised by small but noisy congregations seem to resonate with the residents since they attempt to provide urban biblical hermeneutics that speaks to their worldview.

Hasau (2012:68) notes that "Pentecostal and charismatic Christianity is remarkably diverse, with significant differences between different churches and congregations". As indicated above, most of the informal settlement churches either belong to these Pentecostal/Charismatic and neo-Pentecostal Churches.

Several factors contribute to the dominance of Pentecostal/Charismatic churches in Kibera and other informal settlements. Cox (1995: xiv) opines that "Pentecostal churches are growing at the rate of 20 million new members a year globally". Similarly, Kibera continues to witness faster growth among Pentecostal/Charismatic churches than mainline denominations. Davis (in Smith 2007) argues that the locus of Pentecostal growth is in the developing world's cities or wherever the emotional fuel is supplied by poverty and injustice.

Ngong (2014) argues that how the Pentecostal and Charismatic movement read the Bible is peculiar to African spiritualistic cosmology. He says that Pentecostal discourse is situated within the enchanted worldview, which beliefs in spirits, witchcraft, and curses, thereby appealing to the African person. Hasau (2012:67) notes that "literature has developed that associates discourses about witchcraft in Africa with changing production and consumption patterns and new forms of wealth". He adds that "Pentecostalism has been shown to address issues of wealth and inequality, mainly through the so-called prosperity gospel, but also through its ideas of demonic agency (Hasau 2012:67). Thus, this linkage can be attributable to the proliferation of these churches in Kibera.

On the other hand, mainline churches are considered by this Christian wing as more oriented to Western cosmology. The cosmological argument, which is strong among African people, sets Pentecostal churches and AICs advantaged. Ngong (2014) attributes the enchanted worldview to the Pentecostalization of Christianity in Africa. He says many Africans are becoming Pentecostals because this method of reading the Bible helps them to deal with some of their pressing problems, such as issues relating to sickness and health and poverty." (Ngong 2014:34)

Moreover, Davis (in Smith) observes that

Pentecostalism, from its very origins is primarily a black urban movement. Informal Pentecostal churches represent just one more manifestation of that worldwide movement within Christianity. This black urban feature relates with its flexibility that has produced varied local expressions and theological diversity. (Smith 2007:125)

Martin (in Smith 2007:47), while discussing Korea and South Africa's contexts, explains that "Pentecostalism thrives in rapid social change contexts and considerable threat" like Kibera.

From the research questions, these churches have a membership that ranges from five to five hundred members. The majority of the churches are little congregations that have been started mainly from church splits. This fact is contributed to by the loose governance structures that characterise Pentecostal and Charismatic churches within informal settlements. Pastor Alexander (not his real name) observes that "the identity of most of these churches and their ways are unclear". He notes that their doctrines are formulated and influenced by the founder(s) since their authority is often unquestionable. These founders heavily influence the philosophies, principles and culture of the church. The charismatic leader holds the key to success and or failure of the church.

Moreover, Anderson (1992:18) has observed that Pentecostalism has thrived in "social dislocation" contexts, the "experience of social disorganisation", and "radical social change". Marshal-Fratani (2001:96) has similarly pointed to the high growth of Pentecostalism in contexts of "urban crisis". Because of this scenario, the growth of Pentecostalism is interpreted "as a religious response to social dislocation". Similarly, theological institutions must locate themselves within such settings and adapt to reach and influence these Pentecostal/Charismatic leaders and congregations since they are the majority.

4.1.4 Other Religious and Ecclesial Groups

Other religious groups, such as Islam and African Traditional Religion (Traditionalists), have a community presence. Islam has established deep roots as the first religion to be practised in Kibera through the Nubian community. With six mosques in the settlement, they win more followers with their teachings and charity programs. It is estimated that there are about 100,000 Nubians in Kenya (Justice Initiative 2010; Akcay 2014). Since Kibera is their home and most of them subscribe to the Muslim faith, it would be a safe estimate that the Muslim population in Kibera is at 15 per cent. APHRC (2014, para. 3) says, "[T]hey now occupy about 15% of Kibera, are mostly Muslim and are also mostly shack owners". This estimate is arrived at because, although the Muslim population in Kenya is at 10.91% (KPHC 2019), Kibera concentrates on Muslims through the Nubian community. They provide educational sponsorships to young people to further their education and gain technical training.

On the other hand, the traditionalists are significantly fewer, but their presence is not without notice. Their notable leaders operate as herbalists and traditional medicine-persons, diviners, and witchdoctors. Although Christians publicly spurn them, they (Christians) secretly seek their help in health, employment, marriage, and politics, among others. Furthermore, the very religious and superstitious disposition of the African person finds full expression through diverse kinds of worship in the informal settlements, which also implies that other faiths might be silently present in the community.

These religious groups, especially Islam) in one way or another, they have contributed to their neighbourhoods' welfare by operating pre-school education, promoting early childhood education and development. Apart from benefiting the

community through various projects such as water vending, running schools and owning dispensing chemists, some of these formations have effectively turned such ventures into platforms to share their faith and proclaim their religious message. This new trend has gradually taken root in Nairobi slums, where many churches are increasingly getting involved in projects that address particular community needs. Most churches, however, are purely devoted to ministering to the spiritual part of believers' lives.

Considering how these religious groups continue to impact Kibera, it is not tenable for the church in Kibera to transform the community without collaborating with the Muslim and AIC communities. The church spurning of these groups is neither gospel-like, Jesus-like, evangelical in the historical sense of the word and transformative; instead, it contributes to divisions, tensions and the lack of transformation. Furthermore, this spurning demonstrates a lack of self-confidence, of faith, proclaimed but not coming from a deep, authentic place, because such a conviction does not have to disregard those of other religions. Theological education in the informal settlements must capture and demonstrate how such issues are integrated into the curriculum and formational programmes with future church and mission leaders.

**CHAPTER FOUR, PART TWO:
THE FACE OF KIBERA CHURCHES ON A SUNDAY MORNING**

4.2.1 Patterns of Church Attendance and Membership Composition

It became essential to capture church attendance figures to establish their strength and impact and relate church leaders' theological education with church growth in Kibera. The survey also included attending the church services to ascertain gender distribution and age groups to understand the constituency that theological training intends to serve primarily. Data was collected from a hundred churches, and the reported levels of attendance are shown in the table below:

Table 4.3 Church Attendance

Church Attendance	Number of Churches
1- 20	28
21-30	21
31-40	12
41-50	13
51- 60	12
Over 60	14

The research findings showed that most churches had adult membership of 20 and below, and most of the churches surveyed had less than 40 adult members, which are people

above 35 years. The Presbyterian church in Kambi Muru village had the lowest attendance at six members, while the biggest congregation with the highest attendance was the Roman Catholic Church (Christ the King) which recorded 750 members. As Smith (2007) also noted, "Church attendance figures given by the churches were generally higher than the attendance levels observed". The disparity in figures can be accounted for by absenteeism. The number of people who typically attend a service on a Sunday would be way below the total number if everybody participated.

A significant observation was the apparent poor church attendance of youths compared to the community's youth population. When compared to the mainline churches, youth representation was better among Pentecostal and Charismatic churches. On the other hand, children often accompanied their parents or guardians to church, hence their impressive attendance. The youth's absence in the church could indicate a church lost touch with them or their high mobility into churches outside Kibera.

Unfortunately, the research scope did not allow for ascertaining the reasons for the low attendance. However, the lower numbers have severe implications for the church's future in Kibera and theological education. There looms big trouble if urban theological education fails to pick up on this challenge. Since young people form the biggest category in the demographics of Kibera, their absence from the church must attract the attention of the church and hence theological education.

Most of the churches could not confirm how many children attended their services, and, therefore, what they provided were simply estimates. Glory Church reported the most significant church attendance level among the Independent Pentecostal Churches, with an estimated 120 children. They run a school with a population of 400 children.

Often, the figures would be lacking, not because there are no children but because children are often not considered church members.

A look at the gender representation showed that, on average, women to men was at the ratio of 3:2. In 21 instances, women outnumbered men by a ratio of 2:1. Four churches reported a female membership of 80%. It was in 11 congregations where male members were the majority.

All the churches tended to have a dominant ethnic group, sometimes because of the pastor's ethnicity. Ethnic dominance, following the sociology of identity, was noticeable in the language(s) used. Eleven churches worshipped entirely in their native language or mother tongue. Nine were Roho (Spirit) churches, while two were from the independent Pentecostal churches. Where churches used multiple languages, the Roho churches used an ethnic language that translated into Kiswahili. There was only a single case where a church translated/interpreted from their native language into English.

Most of the Pentecostal/Charismatic churches used a combination of Kiswahili or English languages, except a few who used their native languages and interpreted them into either English or Kiswahili in their worship services. The first service of St. Jerome and Holy Trinity churches, Word Impact Centre and Set Apart Ministries were the only churches surveyed to have services conducted purely in the English language.

Responses revealed that most congregations drew membership from the community members. An unexpected finding showed that five churches had 50 per cent and above of their members come from outside the community for worship. Forty-five churches reported that all their members lived in Kibera, with a further twenty-seven having 90% hailing from Kibera. Only eight of the hundred churches had less than 70%

of their members being residents of Kibera. Lithicum's (1991) observation shows how churches can be in a community and fail to identify with it. They are merely present as ministerial posts with little to do with the welfare of community members.

The mainline denominations in Kibera are Roman Catholic, Anglican, Methodist, Seventh Day Adventist, Lutheran, and Presbyterian. Except for the Roman Catholic Church, all started working in the slum after years of neglect of the community. They primarily concentrated their ministry work in the estates and suburbs of the city. Only the Roman Catholic Church has permanent buildings within the informal settlement. In contrast, Anglican Church, which spreads widely within the informal settlement, has one parish serving the entire Kibera community. Other denominations have satellite churches that are foreign to the context and struggle to identify with the informal context's reality. Church attendance in these churches is similar to Pentecostal and Charismatic churches, except they have greater consistency levels.

Shaw (2014), in A study of the rapid urban growth of twentieth-century Nairobi and its influence on patterns of church attendance and Christian practice, shows that Nairobi, with a population density of 826 per hectare, has one church for every 1,100 people and church attendance as high as 18.2 per cent. The figures illustrate a paradox between the many churches within small but densely populated geographical areas low in Church attendance like Kibera.

Another observation in the church attendance trend in Kibera is the high turnover of worshippers from one congregation to another. The high turnover is due to a desire for a better life, which churches with charismatic leaders promise. As a result, there is an increased tendency towards Holy Spirit manifestation, regardless of the church doctrine.

In addition, some megachurches outside of the informal settlement, majorly in the CBD, either provide free transport to and from their services each worship day or have strategically planted churches at the periphery of Kibera to attract people living in the informal settlement. As a result, many residents have become members of these churches because they often falsely believe that they do not require locals' contributions.

As said earlier, Churches in the informal settlement are often homogenous, having specific dominant ethnic dimensions. Furthermore, as noted in most churches, women dominate the list of members or congregants, yet they do not often form the bulk of leaders in their churches. In most Independent Pentecostal Churches where they are allowed to lead, they are much more prominent than in African Independent Churches or Roho churches where they cannot teach or occupy prominent positions. Young people tend to congregate in the Independent Pentecostal Churches, embracing modern technology and using contemporary musical instruments.

On the flip side, this worrying statistic about church attendance, especially among the youth, can be turned around by theological institutions engaging the youth outside of the church through a process of conscientization. Church attendance with low levels of discipleship is worse, sometimes, than no church attendance. Churches and Theological institutions still play a minor role in transforming Kibera, yet a massive population lacks discipleship. Thus, there is an enormous opportunity in engaging young people outside the confines of the church, where they are not yet domesticated into a useless 'Christianity', to be conscientious to participate in the radical Jesus' justice gospel mission/movement.

Considering the nature of discipleship in the slum Churches today and the challenges young people face, conscientization ought to be embraced as the strategy to awaken the critical consciousness of the 'colonized masses' (Freire 1963) in churches for action. There has to be "new wine" in "new wineskins" (Matt. 9: 14-17). This education model among young people would open their eyes to the political, economic, and cultural realities responsible for Kibera and Nairobi's state. This kind of knowledge helps raise a new generation of church and community leaders, apologists, and activists to bring about the desired change.

CHAPTER FOUR, PART THREE: ANALYSING THE ECCLESIAL CONTEXT

Introduction

In Kenya and globally, Christians organise themselves into denominations and churches of varied ministry and governance traditions. As discussed earlier, churches in Kenya broadly fall under various categories with different governance styles. Mugambi (1995:120) uses polity to help distinguish between the various church governance models. The categorisation provided in the previous chapter is the Roman-Catholic, mainline Protestant, Pentecostal/Charismatic, neo-Pentecostal, and the AICs. The critical issue to consider with the categorisation is their social implications for Kibera; it is to wrestle with how and whether they contribute to the community's social transformation.

The number of Kibera Churches calls for an analysis of their context, and consequently, their impact. This section seeks to consider the factors responsible for the church's polity, mission, and impact in Kibera within the global religious context. This chapter looks at church polity areas, the economic condition of Kibera and theological and philosophical self-understanding of the churches.

4.3.1 Locating the Church in Context

Bolotta (2017:95) argues that "[P]olitical violence, poverty, natural disasters, and migration have a deep impact on the ways social groups care about their youngest members". Although he writes in the context of children in Bangkok's slums, this argument places poor people's plight right within the church's organisation and role. It challenges church practices in the context of poverty and suffering. Furthermore, having

discussed the socio-economic, political and cultural context of Kibera, it comes out that where the church finds itself is crucial to locate.

There is church polity on the one hand and context on the other, and they have a relationship. However, it is possible for the church to be present in a particular location and have nothing or little to do with it. How should the church be a reflection of the context? In other words, to what extent should church structure be informed and shaped by the context? A marginalised, victimised and vulnerable community like Kibera needs a particular theological education to produce a responsive missional church. The church in Nairobi's leafy suburbs might have a different missional mandate from the informal settlement church.

Suppose the church in Kibera is to be more responsive. In that case, the question to ask is why "a marginalised group should embrace foreign and relatively marginal religion (Pentecostal Christianity) as a means of coping with their marginality and protecting their distinctive identity and way of life" (Chua 2017, para. 3). Chua suggests that in order to understand why some slum dwellers convert and others do not, one must begin with the unique moral problems and cultural contradictions that structure their existence. His suggestion points to factors that lead to their response to the gospel. In a situation where they respond en masse to the gospel message, the conversation elements need consideration. As he points out, the gospel message could be instrumental in helping them to cope with their suffering or change their condition and not necessarily become its agent.

Instead of reflecting and acting on their social location as a church, Kibera

churches seem comfortable with a "cut and paste" form of ecclesiology. It is a church that is uncritical of itself and thrives at adopting or maintaining copied models. For instance, "testimony time" in Pentecostal/Charismatic and AIC congregations, as Chua suggests, could become a "social technology of Christian prayer", enabling members to "publicly assert their need for care while diffusing the burden of their responsibility across a caring, knowing moral network (Chua 2017, para. 4).

Like in the BCCs in Latin America, they could become a window into dealing with their collective oppression as slum dwellers. Apart from testimonial narratives of individual struggles, one's story is representative of many stories. Therefore, it calls for prayer for the individual and further reflection and prayer for the groups. Being able to interpret the environment and apply biblical principles to their situation is where relevant theological education comes in.

A further demonstration of the significance of context for the Kibera church is how sin is perceived. Do slum dwellers see themselves as being saved from their sins or rather the wickedness of others? (Chua 2017). Such a discourse would appreciate the place of "the other" in other people's conditions. Moreover, it does not keep silent on individual sins and responsibilities.

4.3.2 Impact of Context on Ministers and Ministries.

Church leaders in informal settlements are never unchanging changers. However, the environment in which they serve does shape their messages, practices and behaviours. Although most of the church leaders interviewed strongly indicated that their primary drive into ministry is God's calling on their lives, they equally agree that their context

influences their ministry. Over eighty per cent of the respondents ascribed a deep inner persuasion to do ministry in an urban context despite its unparalleled material and financial challenges. They hold that monetary gain cannot be the basis of motivation for ministry since they, more often than not, are the ones who support their congregants financially from the meagre resources they have. Moreover, they reckon that the offertory is insufficient to run the church, let alone supporting their family needs.

However, it is observable from the responses regarding factors leading to their becoming leaders that the elements are similar to how individuals set up businesses within the informal economy (Smith 2007). Smith continues to observe that this argument of ministries emerging with economic influences is not entirely new. An observation of Pentecostal churches indicates that they create structures that parallel what happens in the economic sphere. Therefore, it is deducible that most of these churches' ministry reflects the features of informal businesses. Since the informal sector provides easy access to employment, the churches take a similar shape and employ the pastor's family and sometimes to a few more.

Considering the rapid multiplication of new churches in Africa demonstrates how easy it is to start new churches. It almost seems unavoidable to perceive the church as a business. Most of the churches emerge to share the characteristics of an informal economy. Mainline churches, on the other hand, reflect the formal economy. Gifford (2004:193) argued that "establishing a Christian church is the shortest route to uplift oneself above the poverty line" and insinuates that "new pastors are religious entrepreneurs where economic circumstances are difficult". Aylward Shorter and Njiru (in Smith 2007:74) agree with Gifford when they describe how a young man from an

informal settlement transits economically to a "permanent house with a sleek car by setting himself up as a self-ordained preacher".

However, Shorter and Njiru's observation, although correct in relatively affluent parts of the city, fails to appreciate the realities in Kibera where the pastor is either expected to financially or materially support needy congregants. A few church leaders who receive funding from the West live better lives than their counterparts. In most cases, they live outside the informal settlement. Nonetheless, the argument certainly captures the motivation behind the founding of some churches.

As both Gifford (1998:171) and Berryman (1996:186) argue, these ministries develop in a way that is not dependent upon "producing trained intellectuals" or a "professional class of ministers" a much broader scope for more local leadership. It should be the concern of theological institutions to step in and fill the knowledge gap. Due to the unregulated way preachers plant churches, the structured and well-coordinated system of transforming the informal settlement remains in limbo. The models of churches, therefore, take the shape that the founders give them.

4.3.3 Model of the Church

Cardinal Avery Dulles (Lysaught 2007) provides another valuable framework for evaluating ecclesiologies. He identifies and outlines six primary ways theologians characterise the church: institution, sacrament, mystical communion, servant, herald and community of disciples. Each of the models he provides within the framework has both strengths and weaknesses but assists in analysing the church in Kibera.

The differences in church structures, polity and theological understanding relate to the knowledge of their nature and role. How they perceive themselves determines how they organise and function. Lysaught (2007) acknowledges that a balanced theology of the church must find a way of incorporating the significant affirmations of each primary type. In essence, he says there should be an appreciation of each of the ecclesiological models. Therefore, theologians and church leaders need not overemphasise one aspect of the church above the rest.

For instance, the institutional understanding of the church in Kibera exists mainly among the mainline churches. According to Lysaught, this model has a disconnect between the "function of the magisterium vis-a-vis the church's work in the world". The magisterium can hold back the church in its mission based on its influence. Although the language of the magisterium is uncommon among protestants, it is implied. The church's stand on the environment, politics, and different faiths, among others, directly impacts how it responds to such issues in the community. It is possible to give much attention and resources to maintain the official church teaching position and neglect other aspects of its mission. Their theology and official teaching position indicate what churches outside the informal settlements think and how they relate to them.

An institutional, sacramental, herald, servant, sacramental, mystical and communal church is what Kibera needs. Instead of the divisions and differences, each church should have a balance in its theology and practice. The categorisation of the church in Kibera into Roman-Catholic, mainline Protestant, Pentecostal/Charismatic, neo-Pentecostal, and the AICs is helpful but remains meaningless if they fail in their mandate. Therefore, it means that the church, community and theological education have

to undergo a mutual transformation. The role of theological education is to bridge this gap.

4.3.4 Church Models and Kibera

This thesis aims at the development of missional leaders and the resultant establishment of missional churches. As a result, these leaders are equipped with the necessary tools to work with their congregations and communities. The churches, on the other hand, work with their communities for their transformation.

Linthicum (1991) introduces different congregational postures towards the city. His analysis helps in relating these postures to how churches in Kibera relate to them. He mentions the church in the city, church escaping the city, church to the city, church with the city. As noted earlier, some congregations have membership drawn from other estates in the city who commute to Kibera for services each Sunday but do not live in it. Such a church would fall under the Church in Kibera. It only exists in Kibera but not with the people.

A Church to Kibera primarily sees her mission as being a missionary to Kibera. This self-understanding becomes problematic because it is in itself an object of transformation. Although all churches must see their role as being called and sent to Kibera, they cannot solely view themselves as foreign objects inserted into the community to change it while remaining unchanged by the context. A healthier position identifies with the community through the process of incarnation. In that way, it becomes a Church with the community, identifying with its challenges and shares in its joys. Instead, Kibera witnesses a church treating Kibera as a wrong place needing God's

redemption. Although it needs God's redemption, that is not the only narrative. This unhealthy view is responsible for rambling the gospel message to the residents, often without attendant liberative practices.

In some cases, some churches view Kibera as a place from which to escape. They have coined a language of evacuation, both literal and in their eschatological sermons, looking forward to a future city where all their sorrows will be no more. Kritzing (In die Skriflig 1990:133) observes that "Churches have withdrawn socially from cities by migration...but their leaders have done it theologically by professional and scholarly neglect". It is a church escaping the city. Some responses showed a perspective of the church that looks yonder to the next world. Some of their members have moved back upcountry to practice their faith.

4.3.5 The Culture of Churches in Kibera

Linthicum's (1991) work relates to Richard Niebuhr's (1952) analysis in his classical book *Christ and Culture*. He wades into the church-society/Christ-culture relationship debate and discusses Christian ethics' different groups' understandings. He discusses the subject through "Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox and Christ the transformer of culture" arguments. Missiologically, churches in Kibera fall within one or two of these persuasions. This clustering gives a window into the behaviour and practices of the churches in Kibera. However, there are no overlapping characteristics found within all of these categories. This thesis's concern is how these categories influence the church's mission in Kibera, and by extension, other informal settlements.

From the research responses and empirical data, Kibera churches display varied differentiation regarding Kibera culture. Niebuhr assists us with this assessment of the churches in Kibera. A church's effectiveness or otherwise is influenced by how it relates to context. Being church and serving in any community involves doing theology in that particular geographical and spatial context.

Some congregations hold the view that Christ is against culture, and therefore those churches organise around that position. They tend to display negativity towards the city's culture and proclaim a gospel of separation and flight. This stand is probably responsible for non-involvement in the life of Kibera and preaching solitude and alienation. Some churches promoted resistance towards medical science, unfettered use of technology and emphasised being heavenly minded.

AICs lean more towards Christ of culture position and have embraced African cosmology, not as subservient to the Biblical cosmology but complementing each other. As a result, Pentecostal and Charismatic approaches will align with what Niebuhr speaks of as 'Christ transforming culture' or 'Christ above culture' because of their theological and cosmological views. These positions contribute to the competing visions and strategies in attempting to transform the informal settlement. No single perspective is sufficient since Christ responded differently to specific aspects of culture in His ministry. Moreover, since the informal settlement is dynamic, all the positions must address the community's various challenges and issues. Each faith community should open up to other views for a more transformative collaboration and ecumenical engagement with Kibera.

4.3.6 Areas of Ministry Focus

The church in Kibera tends to be in-ward looking. Partly, the community's overwhelming needs, coupled with few resources, force the churches to retreat to survival and sustainability. Some churches barely manage to pay rental fees for the premises they occupy, let alone meeting the pastor's basic needs. As a result, little offertory with enormous challenges fails to add up.

When asked about how their churches are participating in the transformation of Kibera, most respondents listed preaching, worship, evangelism and outreach and fellowship as the focus areas of ministry. As a result, the churches channel most of their time, energy and resources towards these activities. Financial and economic constraints leave little or no funds for diaconal ministry among the community. Churches that spent resources on Christian education, diaconate and service, administration, pastoral care, and counselling registered heavy constraints. For a context faced with myriad challenges that require multi-disciplinary coordinated action, the Church in Kibera struggles to become relevant.

Sunday school or children's ministry were not well resourced. Their teachers were not well trained, with most of them being volunteers with little or no financial or material support from the church. Instead, the church's leadership directed their meagre resources to the "main church" – the adult church. In essence, no proper discipleship can take place under such circumstances. Consequently, the church of the future is compromised. The same applies to youth ministry within the informal settlement. Theological education, therefore, neglects to prepare young people at an early stage to use their spirituality

towards bettering their community.

Reliance on foreign donations has crippled the church in Kibera. Although it fills an existing gap, it promotes a dependency syndrome. Except for a few locally completed and owned church projects, church buildings, schools, and clinics, among others, are funded from outside. Furthermore, in some cases, these projects become more prominent than the church and dictate what should happen. There are instances where church projects become landlords; the church rents its premises for Sunday worship.

Focusing primarily on prayer, church services, evangelism, house fellowships, and an emphasis on spiritual gifts falls short of the church's mission. Such activities and practices focus on the members' spiritual well-being while, holistically, it is deficient. Church leaders require a holistic approach to mission. Furthermore, since the academies' theological education rarely considers leaders in the informal settlements, theological education at the grassroots becomes imperative.

The economic struggle of the church in Kibera is only a single story. The untapped potential that theological education should uncover is virgin land. There are local assets and resources that the church has not explored. Instead of an agency, a spirituality that turns believers into victims exists because the church has not used alternative optics.

4.3.7 Spirituality of Kibera Churches

Religion serves various purposes in the civic life of a people. As a result, faith communities practice spiritualities that they consider appropriate to sufficiently address

their cosmology and help give meaning to life. Some of these spiritualities include activist, meditative, cerebral-intellectual, sacramental and supernatural. As much as each of the listed spiritualities is significant, Kritzinger (2014:1) argues that "what urban people need is a concrete spirituality that connects God's presence directly with their daily struggles to be human in the city". Kritzinger says such a spirituality needs to be tangible, neither abstract and theoretical. It should be "at home in the hard pavement realities of the city". Pillay (2017:10) notes that "Spirituality has tended to be an other-world affair that has very little, if anything at all, to do with the affairs of this world."

The struggle to define spirituality is partly due to Western Christianity's "historic disruption of the moral and ethical dispensation of life amongst black Africans" (Vellem 2014:2). He argues elsewhere that the discussion of the concept 'church' is complex outside colonialism's conundrums (Vellem 2015:2). Even the AIC spirituality, which was "an expression of sanity in the context of political, economic, spatial and cultural domination of a salvationist religion of the West" (Kgatle 2019), has been compromised post-colonialism. Consequently, there is no resistance to the offensive and disempowering salvationist Western Christianity. Pentecostal/Charismatic Christianity has not helped matters either. They have embraced and owned the modern capitalist ideology and promoted prosperity theology rather than a theology that liberates the poor masses. It is individualistic and revolves around greed and therefore falls short of being concrete and practical in Kibera.

Each church tradition within Kibera brings with it a spirituality. However, each church tradition does not remain pure once they come into contact with the context. They are forced to take up particular aspects of other practices to fit into Kibera. The context

asserts itself and contributes to reshaping the church's worship, care, service, instruction, and witness dimensions. Unfortunately, some traditions' rigidity stands in the way of liberating both the church and the community. This rigidity poses a challenge, making individual congregations remain irrelevant to the context. They have retreated into "privatised and denominational priorities" (Kritzinger 2014:2).

Instead of demanding a theology and spirituality of liberation, activism, and justice, the Kibera people's economic struggle has instead led to one of survival and resignation to the supernatural. This resignation to mystical powers elbows the use of God-given faculties and assets to the periphery. Moreover, it takes away the agency and urgency from the church. Nevertheless, on the other hand, it supposes the church in Kibera, a place that continues to experience victimisation, injustice, and oppression, becomes relevant and practical. In that case, it needs to embrace an activist spirituality that can stand against the excesses of a corrupt and unjust system.

Kritzinger (2014:2), arguing for Hans Urs von Balthasar's theological vision, says that the church has failed to "integrate what is true (doctrine) with what is good (ethics) and what is beautiful (aesthetics)". He argues that it has concentrated on doctrine and ethics but neglected beauty. He rightly contends that "urban Christian communities are called to create beauty-and-justice experiences in broken communities as an integral dimension of their mission praxis". Another crucial point he raises for consideration is that justice may not be part of a church's tradition. There might be a demand for churches to fight for justice in their communities, yet their foundation lacks the justice component. The role of theology would therefore include a substantial justice emphasis in the curriculum and practice.

Fredrick Harris, while analysing the civic tradition of African-Americans, provides a history of the movements' shifts in their spirituality in seeking to find solutions to their pressing needs within a racial discrimination and oppression situation says,

The history of black churches' involvement in both civic traditions along with evidence from recent opinion surveys suggests that not only are black churches involved in a variety of social service activities but there is great enthusiasm among blacks for their churches to address the needs of the poor (Harris n.d.:141).

In this respect, his argument suggests that the church in a context like Kibera has to practice cerebral-intellectual spirituality to a certain degree because urban challenges that informal settlements amplify demand for critical thinking to develop and practice a praxis that liberates. Therefore, it is not proper to wait on God to solve the problems he has given people the capacity and ability to handle. The confession of Belhar (in Kritzingler 2014:2) says, "God is in a special sense the God of the destitute, the poor and the wronged' and 'the church, belonging to God, should stand where God stands." It captures the spirituality that faith communities need to embody. According to the Belhar document, the church must embrace a spirituality that "opposes every policy that causes injustice: it must witness against the powerful who seek their interest and harm others. It must stand with those who suffer – to share their lives with them".

4.3.8 Nature and Work of the Churches

David Korten (1990), in *Four Generations of Development*, speaks of how the development process moves from one generation to the next in terms of intensity and impact. The 'generations' include relief and "welfare, community development, human rights and policy changes, and global movements for change". I will use Korten's four generations as a lens to analyse the levels of church engagement with development and

transformation in Kibera.

The AIC's seemed to concentrate on meeting congregants needs through spiritual means. Apart from it, they organised welfare programs on birth, death, weddings and illness issues. The church's ministry mainly addressed congregants' physical and material needs through prayers, exorcisms, and other rituals meant to wade evil forces and confer blessings. A few of their congregations organised themselves into economic chamas, although most lacked basic bookkeeping knowledge. The apparent lack of concrete governance structures exacerbates the challenge.

A similar trend exists within Pentecostal/Charismatic churches. The independent Pentecostal/Charismatic churches struggle to find systems and establish leadership and governance structures for a relevant missional spirituality. As noted earlier, they remain inward-looking, although their evangelism fervour far exceeds that of other denominations and churches. However, since they have greater access to outside funding, some run projects within the community. Mainline congregations, including those outside Kibera, also run similar projects, but they all fall within Korten's first and second generations. The third sector organisations in Kibera extend to Korten's third-generation but a low degree.

Most of the churches in Kibera operate at the level of the 1st generation. Unfortunately, since the complexity of the community's issues defies the response provided by this level, a much deeper and more proactive approach needs to be engaged. For decades, the faith traditions that have prevailed in the churches cannot be trusted to get the church to the third and fourth generation levels of engagement. Such a gap calls

for a relevant pedagogy to steer the church into a comprehensive practical action. Theological education ought to help bridge this gap by empowering the church to embrace a theology and mission praxis that expands the church's sphere of activity to the fourth generation.

Kibera church can perpetually remain weak and non-transformative if institutions entrusted with developing leaders do not do their job correctly. Already, these churches and communities experience a scarcity of resources and a lack of capacity. Capacity refers to the number of personnel available in any given congregation, their preparation or ability to perform required functions, and the quality and quantity of competent workers. Therefore, the broader church community, both within and outside the city, should consider playing a pertinent role in linking the community to resources beyond them.

The transformative possibility of Kibera churches, as noted above, suffers from a lack of the church's engagement at all generations of development. This lack of attention results from informal settlement churches failing to connect with outside congregations and the formal economy. The amount of financial, human and political capital available in the city and globally, but lacking in the communities, would hugely impact the local churches and their social change agenda if channelled to parishes and congregations within the informal settlement. It appears that this lack of unity within the church only works to disempower further as the architecture of the economic system continues to perpetuate this differentiation and inequity. The meagre resources available to churches in the community inadvertently drive them to become more inward-looking since they barely can carry out essential ministry obligations.

The extent of lack, poverty, oppression, marginalisation and pain in Kibera has made it a natural home for prosperity theology and traditional African religious practices. However, Gifford (1998:37) notes that the growth of prosperity theology within the Pentecostal movement is counter to development, arguing that "it represents an advanced stage in the decline of protestant work ethic". Besides, he argues that applying "demonic cosmology to comprehending social problems seems to provide little latitude for practices and policies that promote society's transformation". From this assessment, Pentecostalism's growth does not herald socio-economic development; instead, it poses a significant challenge. This observation is noticeable in the Pentecostal movement and across denominations or congregations present in the informal settlement.

CHAPTER FIVE:
THEOLOGICAL REFLECTION AND MISSIOLOGICAL RESPONSES OF
KIBERA CHURCHES

Introduction

In this chapter, I seek to reflect theologically on the preceding chapters and more deeply at chapter three that looks at the reading and analysing the ecclesial context of Kibera and propose a missional response, following the four movements of the pastoral cycle. To do this, I will reflect on the church's current engagement in Kibera using significant themes: message, doctrines, and practices. In the second part, I will use David Bosch's six salvific events to theologically reflect on the church's task and work, after which I propose a liberative reading and practice that faith communities ought to employ.

CHAPTER FIVE, PART ONE

5.1 CHURCHES AND MISSION IN KIBERA

Introduction

As discussed in Chapter Two above, the complex nature of informal settlements, with its attending glaring challenges, has pronounced itself on the nature and role of the church needed for it. A mission praxis that must address itself to such a context must be mindful of this reality and call for a corresponding ecclesiological architecture. This thesis's hypothesis supposes that a relevant ecclesiology and theological education would change the informal settlement's social, economic, political and spiritual conditions. In its very composition and mission, the church plays an invaluable role in any given community's life, as discussed in this chapter. Therefore, a contextual reading and analysing of the ecclesial context of Kibera are necessary if any relevant model of theological education is to emerge. This analysis is essential because the church in any given context exists to witness the good news of Jesus Christ in contextually relevant ways, their polity and challenges notwithstanding.

Following ACM-FTT AfriServe's (2004) national church survey in Kenya that argued that Kenya needed more churches to accommodate the increasing numbers of converts, evangelicals have greatly emphasised church planting. In "The Unfinished Task" project, they have encouraged churches to plant more churches. Consequently, the church has primarily focused on planting churches rather than on church planting's strategic importance to the city's shalom. As much as church planting is necessary, Vinay (2014) argues that the primary goal of church planting is often described as reproducing more churches like themselves through evangelism. He says the planted churches turn out

to be primarily evangelistic action groups, drawing on a theological conviction that the more unbelievers are made believers, the closer the parousia gets.

As a result, churches of different forms continue to emerge within Kibera. However, little attention has been given to what these entities planted are. Vinay (2014) adds that the planted church may worship, fellowship, teach the Bible, but its primary goal is to replicate itself. Often, the majority of them "... belong to the protestant and free church traditions and are expressed in the praise and worship of Christ, listening to God's word and ordering one's life according to the Bible" (Volf 1998:130). As much as evangelism and church planting within Kibera are invaluable, it should not go unnoticed that the "concrete hierarchical structures of the Churches, their patterns of worship, and statement of doctrines are shaped in history in response to the historical and socio-cultural forces" (Pathil 2012:678). Therefore, it would be expected that churches in Kibera pattern themselves, whether in their leadership structures, patterns of worship or mission strategies, to be responsive to the community's culture.

Currently, the Church in Kibera seems to be merely an evangelistic post instead of being the community of Jesus' disciples, "acting justly, loving mercy and walking humbly with God" (Micah 6:8). It is called to continue the work of Jesus in the world. All church members should share in the prophetic, priestly and pastoral ministry of Jesus. They need to participate because the people of God in a particular context are to use the Holy Spirit's various gifts to build that community and its mission (Romans 12; Ephesians 4: 11; I Corinthians 14).

The church's role in Kibera, given the *Missio Dei*, necessitates a much broader understanding that appreciates the life and ministry of Jesus Christ as describing its divine calling. With this general understanding in mind, the church's meaning and role in Kibera can now be reflected upon theologically to position it for change and inform theological education on what ought to be done if a substantial change occurs.

5.1.1 Church: A Working Definition

Pathil (2012:677) says, "Ecclesiology is the articulation of the self-understanding of the church, characterised by history, time and culture". Based on that understanding, he concludes that "ecclesiologies are always in the making".

This study seeks to determine the biblical understanding of the church and its level of engagement in community transformation (people and places), particularly by considering its "called out" and "called to" nature. Church refers to God's people as opposed to buildings and structures. Several scriptural references point out that the church is called "a witnessing, healing and caring community in a broken world" (Matt. 28:19,20; Acts 1: 8; 6:1-7). Boff (1986:11) explains that "The church comes into being as the church when people become aware of the call to salvation in Jesus Christ, come together in community, profess the same faith, celebrate the same eschatological liberation, and seek to live the discipleship of Jesus Christ."

Although there are different interpretations of the church concept, this thesis adopts the church's understanding as to the people of God, derived from 1 Peter 2: 9-10. In verse 10, it says, "Once you were not a people, but now you are the people of God". This interpretation differs from the traditional understanding of the concept of church,

which defined it as a hierarchical society (Marsh 1971:141-142). It only identified the church as a visible, structured community. It held that Christ had "instituted his church as this hierarchical society". This definition is problematic because it leaned more towards identifying the true church, a problem that bedevils the church today. Common among Kibera churches is the debate, based on church doctrines and hierarchy, about which among them is the true church (es) and which one(s) is not.

The text presents the church as "the product of God's saving action in sharing his life with men (sic) through Christ" (Marsh 1971:143). This action results in the formation of a community, the people of God. The text emerged from the church's three primary functions: the priestly, prophetic, and kingly. In other words, there is a shift from "what is the church?" to "why the church?". However, these two questions are not exclusive. The transition is only fundamental in discussing the role of the church in transforming Kibera.

The priestly, kingly and prophetic functions of the church are missiological. Haight (n.d., p. 632) argues that mission theology is the one locus in ecclesiology that directly answers the church's functional question on the broader world context. In other words, it makes ecclesiology considerably different from its traditional understanding. Haight (n.d.:634) contends that the church is not in service to itself. The self-serving or self-preserving posture of the Church in Kibera betrays its nature and function.

Closely related to Linthicum's (1991) analysis of the church in a context like Kibera is faithfulness to what God has called it for. What it is called for is equally related to what it has been sent to do. An inclusive, comprehensive, and all-encompassing view of the church's mission takes the multi-dimensional understanding of human life seriously. In other words, the church's call is to impact the world holistically. This holism means

that human relationships with God, the environment and one another are crucial. The three functions of the church, mentioned above, are a valuable frame for evaluating the Church in Kibera.

Annexed to this, David Bosch (1991:400) concludes that after considering the various interpretations of biblical salvation throughout history, "We, therefore, hold on to the transcendent character of salvation also, and to the need of calling people to faith in God through Christ. Salvation does not come but along the root of repentance and personal faith commitment." Moreover, he explains this salvation in Jesus Christ to include the faith commitment that results in responsibility to the created order that covers liberation from religious superstition, attention to human welfare, and humanity's moral improvement.

Therefore, it is essential to understand "that while the church is not the only source of values, it is a sign of kingdom values such as freedom, equality, justice, peace hope and participation" (Myers 2003:127). Moreover, this places the church's role squarely in community transformation, especially when development experts see it "as a distraction, or worse still, an impediment to transformation" (Myers 2003:126). On the other hand, Batchelor (1981:134) rightly remarked that "Where a church exists; however, she(sic) must demonstrate her(sic) concern for the people's social and economic needs. She(sic) must practically do this at the same time as she(sic) points out how spiritual needs can be met".

Batchelor's emphasis above makes the imagery of "salt and light" more appropriate to congregations anywhere. With this in mind, Maggay (1994:48) argues that "like salt, the church penetrates society and acts as a preservative against social

putrefaction, restoring and affirming whatever is right and just and lovely in the things around it". Moreover, "as light, "it stands before forces of darkness, a sign of the truth about the human condition and the meaning of history and human existence". In a context such as Kibera, being light and salt begins by developing a theological premise for engagement. The church's attention to poverty's theological debate demonstrates its desire to pronounce itself on the issue, both theologically and practically. It informs why the church has discussed and deliberated on poverty to preach and live Jesus' good news to the poor.

In this regard, the church is called to take a prophetic stance in the community. Volf (1993:9) argued that "Churches cannot be worshipping communities alone: only prophetic communities can truly worship, and only worshipping communities can be truly prophetic". Because proclamation of the gospel is a prophetic ministry, the context invites the church to proclaim it with a social critique. Reuther (in Volf 1993) defines this role as

The theology of prophetic critique [...]locates God and the spokespersons for God on the side of those victimised or despised by the social and political elites. The word of God comes as a critique of these elites, calling them to reform their ways in order to be faithful to divine justice. (Volf 1993:14)

The church becomes a prophetic voice when it embodies a different way of life, thereby critiquing their culture. Like John the Baptist in the wilderness, the church is to step out of culture's centre and look at it from a divine perspective to change it. In this way, the prophetic voice identifies with the marginalised as it stands against the dominant culture.

Nyiauwung (2010) refers to the three modes of public discourse that the church could employ. They are the classical, the revolutionary and the prophetic. He mentions that the religious bodies use the prophetic because it uses biblical imagery and visionary

language. For Kibera, the church, I would argue, should embrace all. He explains that the classical model is that which is used through written documents or the media.

On the other hand, the revolutionary is either verbal or written and is used by activists to react against a decision or make a request from leaders. All of these mediums can be used by the church to foster change. Social media platforms abound for raising awareness and starting public discourse. The church in Kibera can use music, spoken word, photography, video, audio, computer/digital arts, and interactive media to voice their pain.

Nyiauwung (2010) further notes that people have been groomed in a type of docile Christianity, which requires them to 'stand and watch, be joyful in hope, patient in affliction, faithful in prayer. Such teachings have weakened and rendered the church in Kibera incapable. He, therefore, rightly advises that the teachings must be balanced with messages that equip the public with the capabilities of confronting injustice and oppression. He says that there is a need for a prophetic witness to move beyond 'ambulance ministry' to a ministry of involvement and participation. As he rightly captures it, the prophetic witness should provide messages that motivate people and challenge the status quo. It should become a call to action and not only a theoretical way of moralising the public.

He concludes by saying:

Prophetic witnessing is also about empowering people to be creative and to take the initiative. Worthy living cannot only be reduced to 'pious life'...for if it is, religion will play an adverse role by effectively becoming an opiate of society. Scripture empowers the powerless... its focus is on society, based on biblical prescription of what God requires. Through prophetic witness, the prophet assumes divine responsibility over nations, kingdoms and even dynasties to uproot and tear down, to destroy and overthrow, to built and to plant, all for the glory of God (Nyiauwung 2010:6).

1.1.2 Church and the City: Different Postures

The extent to which an ecclesial group can effect change, as the Church Strategic Audit Tool has captured and envisions, depends on vision, resources, and leadership. Self-conceptualisation is the by-product of the understanding of their role in God's mission concerning that community. The conceptualisation should find its location within the knowledge of the systems and framework of the city.

Research participants confirm the implications of these positions on ministers and ministries. The research participants indicate that church leaders in Kibera consider themselves ministers whose primary role revolves around giving hope (both present and future), encouragement, bible teaching, counselling and guidance, prayer, exorcism, breaking curses and care and support. They carry this duty with so much devotion and reverence. Nevertheless, on the flip side, it reveals biases. Fortunately, every church stream brings transformation uniqueness in terms of gifts and resources to the table.

Their social analysis of the context and theological reading of the biblical text largely influences their kerygmatic assignment of churches and ministers in Kibera towards preaching hope-filled messages to empower believers to live for the day. This hope of living enables believers to face each day and work hard to succeed in life. While borrowing heavily from other Christians' biographies and testimonial narratives, these sermons animate and encourage believers to envision a future full of blessedness (material blessings, peace and happiness). Moreover, hope means an afterlife that will erase all memories of pain and suffering experienced in this life. Believers are encouraged to consider their present condition as a momentary affliction that cannot compare with the future glory to come (2 Cor. 4: 17-18). The Parousia doctrine further

strengthens and inspires them to persevere and live holy lives in anticipation of a better future.

Besides preaching and teaching, participants considered their role to include praying for the people. They perceive themselves as intermediaries with a divine mandate to destroy evil and establish wellness in believers' lives. This perception arises from a predominant belief in the benevolent and malevolent spirits that influence individual and community quality of life. Therefore, prayer is a means of exercising the priestly duty of standing in the gap for the needy. Such prayers include the breaking of curses and exorcising evil spirits believed to cause poverty and suffering. A more healthy leadership concept must seek to unshackle it from the traditional church's confines to embrace leadership at a city-wide level.

The order of the services is deliberate; to address the perceived needs of the congregants. Most services begin with a moment of confession and intercession to address sin and human struggle in place of the Biblical text. Although in most cases are spontaneously sung, song and music voice their experiences of pain and are theologically unsound in some cases. The current situation often informs biblical interpretation, is very personal and need-oriented. Sermons, on the other hand, are equally directed to the specific needs of the congregants. The domestication and personalisation of the Bible have contributed to the rise of the prosperity gospel widely preached in today's churches. Many congregations spend many hours in the church to maximise the Saturday or Sunday worship service to address the worshippers' prevailing needs. Coupled with the belief in the Holy Spirit's leading common among churches that advocate oral liturgy, the service is open-ended.

The hard life and challenges that the poor experience calls for a church's care and support system. Despite the poverty levels among churches, leaders put in place mechanisms that guarantee care and support in times of need, such as death, sickness, and property loss. For example, whenever there have been evictions, arson, and fire outbreaks, churches have been places of refuge for members. In addition, relief assistance to community members who have been victims often come through churches, and their members become primary beneficiaries.

Since the government's service provision in the informal settlement is mostly lacking, churches have responded in various mitigation ways. Through partnerships with other congregations, individuals, or organisations, the churches have initiated several projects from within and outside Kenya. Churches run schools, clinics, sports clubs, homework clubs, Income Generating Activities, HIV/AIDS programs. In Kibera, churches have experienced theological shifts, especially within African Pentecostal and Independent Churches, which traditionally emphasised the gospel proclamation and supernatural encounters over and above social justice.

It is important to register here that each local church exists to contribute in whichever form to the betterment of its followers' lives. As I have earlier highlighted, the church's multiple expressions point to a mission enterprise for which each particular group exists. Consequently, any group's hermeneutical bias and faith practice rest on understanding Christ's intentions for the church. Whether that understanding is limited to the believer's spiritual aspect or large enough to encompass life in its totality plays out how the groups perceive and engage in mutual responsibility. The practice of ministry by

the respondents above emanates from their understanding of their biblical mandate. However, church ministry encompasses more responsibility.

No ecclesial group ever existed without wielding significant influence on its disciples and impacting the community's psyche. Martin (in Berryman 1996:3) noted that each religious movement contains values that "form cultural foundations needed for ascending to modernity and development." He argues that those values can give initial direction, tone and colour to the people it influences. About the Pentecostal Church in the USA that crossed to Latin America massively, he comments, "...has established itself as an autonomous centre of cultural reproduction and expanded to alter the psychic and social environment of tens of millions of the Latin American poor" (Martin 1990:277).

This religious and cultural invasion manifests in how ecclesial groups' teachings and beliefs impact the host community's culture. This thesis argues that when theological education is carried out appropriately among pastors and church leaders in Kibera, it will influence the community's cultural, political and economic values and dynamics. It aims at infusing participation, personal initiative, active citizenship and the fear of God, values with the potential of transforming the economy and politics of Kibera. In other words, ecclesial groups can provide a "positive cultural force towards socio-economic change and development" (Martin 1990:277).

There is little evidence to suggest that extensive social programmes have accompanied many churches, considering the living conditions of the people of Kibera. Much still needs to be done except for pockets of projects and activities geared towards changing lives in the settlement. Most churches are known to be "silent on crucial justice, and human rights issues and are not known for their efforts to change and uplift society"

(Smith 2007:78). Similarly, he notes that individuals' "intense preoccupation with Pentecostalism has led to the Pentecostal movement, generally finding it difficult to engage with issues at the socio-political and economic level". On the other hand, some churches emphasise the spiritual aspect of life that alienates their membership from active citizenship involvement.

The different authors' observations below better capture the different perspectives and categorise mission, as understood by various Kibera groups. The following voices contribute to the debate and provide valid views and theological lenses for the Church in Kibera.

5.1.3 The Church of, in, for, with or to the City: Robert Linthicum

Robert Linthicum's *City of God City of Satan* (1991) immediately draws our attention to our relationships to cities and, by extension, informal settlements by noting the approaches churches adopt. A church either considers its mission to be to, in, for or with the city. Each of those postures has inherent biases and determines the form and character of their mission engagement. The interpretation of how James and Peter refer to Christians as "God's elect, strangers in the world, scattered throughout the world" and "twelve tribes scattered among the nations." (I Peter 1:1; James 1:1), for instance, would influence an ecclesial group on how to relate to their city or community. They should conceive themselves as citizens of the Jerusalem that is above (Phil.3: 20), "temporarily living in exile as strangers and exiles in earthly cities" (I Peter 1:17). This duality would make the church perceive its existence in society as parallel and intertwined with Jewish people in Jerusalem at the same time.

James (2015:63) acknowledges that Linthicum's work "encourages reflection on biblical texts to determine the message of restoration, mercy and justice in the context of urban injustice and hopelessness." This appeal should help resolve the different ways churches relate to Kibera as they find shared ground in human dignity and the fullness of life. It is easy to wander in hopelessness in such a context of suffering and poverty, and Kibera people and churches experience this often. People of faith can easily breathe the ice on happiness and joy and resign to the complaint and murmuring where faith and hope are non-existent or minimal. Therefore, Linthicum (1991:165) submits that the church should "delight in the city, the people surrounding the church, and each other in the community of faith." Furthermore, in an environment where the rich seem to benefit more than the poor, he states that the church should work for "safe" safely distributed housing for all, regardless of class or social status (James 2015:61).

5.1.4 Church as a Resident Alien: Hauerwas and Willimon

In *Resident Aliens*, Hauerwas and Willimon (1989) theologially reflect on churches in history and introduce Yoder's church categories. In their attempts to be relevant in society, "Yoder distinguishes between the Activist Church, the Conversionist Church and the Confessing Church" (Hauerwas and Willimon 1989:44), in contrast to Richard Niebuhr's (1951) *Christ and culture*. He explains that "the activist church is more concerned with building a better society than the church's reformation". The conversionist church, he says, "argues that no amount of tinkering with the structures of society will counter the effects of human sin"; In contrast, the confessing church, like the conversionist church, also calls people to conversion, but it depicts that conversion as a long process of being baptismally engrafted into a new

people, an alternative polis, a countercultural social structure called the church. It seeks to influence the world by being the church, that is, by being something the world is not and can never be, lacking the gift of faith and vision which is ours in Christ (Hauerwas and Willimon 1989:46).

In titling their book *Resident Aliens*, Hauerwas and Willimon (1989) introduce us to a kind of living that appreciates our dual identity. The church is here both as a resident and an alien. Both 'Babylon' and 'New Jerusalem' are our present reality. This duality is alluded to in Jeremiah 29: 4-8, where God instructs g Israel to live authentically in Babylon as they await their return to Jerusalem. The book makes a connection between living as active participants in the community's life and holding, on the other hand, the not-yet aspect of God's Kingdom. Both conservative and fundamentalist spiritualities in Kibera must learn from each other for the church to act with one voice.

For a more just and equal society, the church's struggle should incorporate Hauerwas and Willimon's teaching on self-definition. The resident bit of the church's identity ought to seek to immerse the church into the community and change it. While reading and analysing the ecclesial context of Kibera, it is noteworthy that the Kibera church needs to embrace activism. The Church in Kibera must embrace activism and confession and appreciate the various charisms that such perspectives contribute. It has for long held on to the conversionist position without listening to the other views. James (2015:55) argues that urban theology itself is an activist agenda.

5.1.5 A Theology as Big as the City: Raymond Bakke

Bakke (1987) offers what he calls a "Theology of place" and criticises the church for its lack of understanding of the importance of place and location (James 2015). He says that

Kibera as a place and area is critical for the church in understanding its call and purpose. Therefore, it is not right to believe that specific environments within Nairobi city are more conducive for God and the people of God while others are not. He asserts that places can be sacred because God is present and interested in the urban environment. He argues that the city's theology should be big enough to embrace the whole city with its people, systems, structures and powers.

He describes God's Kingdom agenda as seeking "the personal salvation of all persons and the social transformation of all places" (Bakke 1997:66). For him, theology is God in dialogue with his people in all their thousands of different environments. The Church in Kibera has to consider that local churches exist to engage local communities. An example of how the church can lobby and find for the poor is the Roman Catholic church. It lobbied and went to court on behalf of the poor in Kibera who were facing evictions. It is an excellent example of how context informs the reading of the Bible by the church. In this way, their understanding of mission included using theological lenses that took them into issues of justice, human dignity, and shalom. Their mission did not limit itself to the personal salvation of individuals.

5.1.6 The Future of Christianity: Beaver

Beaver (1982:383), while reflecting on Christianity's future, posed a beautiful question to be considered while holding the current phenomenon of informal settlements in mind. He asked, "Can or will Christianity help the world meet the threat of economic upheaval and its companion, world hunger?" This kind of question is what can interrogate the relevance of faith in a modern world. Therefore, I ask a related question: "Is the church in

Kibera as it presently engages in *missio dei* relevant for the transformation of the informal settlement?"

There would be no use for a static religion that does not relate to life comprehensively to enhance people's experience in a challenging environment like Kibera. The varying perspectives within churches, if effectively harnessed, can become gifts to the community. Since they are incomplete, there should be wholesome incorporation of their relevant aspects to address the city's realities better. The social agenda of the informal settlements would then help in evaluating the perspectives of churches. Faith, by nature, ought to actively respond to the issues people face.

CHAPTER FIVE, PART TWO

5.2.1 REFLECTING ON THE CHURCH'S RESPONSE

This thesis adopts, to interpret the church's response to the socio-economic and political realities of Kibera, two resources, namely the Church Strategic Audit Tool (CSAT) (Appendix I). This tool aids in evaluating the churches' ability to transform their contexts and propose possible missional responses they can adopt. This evaluation is necessary because the church has continuously taught and participated in pastoral care and benevolence programs for its members and society for centuries. The approaches they have adopted are informed by specific biblical texts and the church's social teachings.

Over the years, paradigm shifts have emerged as new insights emerge from rereading these biblical texts and individual contexts question or interrogate the church's approaches. Mass evangelism and church planting have not produced the results that were intended. The born-again experience, as taught, has not translated into a transformed community. Therefore, local congregations have begun rereading the bible and learning from practices elsewhere, informing their engagement by shaping their theology and doing the available resources they have to permit. Church leaderships that appreciate the Kingdom's missional mandate do endeavour, with whatever available resource is at their disposal, to participate in the plan of transforming the community even in the smallest of ways.

Research findings show that 62% of the respondents have initiated programs and projects in their churches to address their immediate neighbourhoods' micro-level needs. Twenty-one pre-schools, fourteen day-care centres, three primary schools, and one secondary school are programs that attempt to address the community's educational needs.

Six churches have either active or inactive welfare programs for their members that handle medical cases and bereavement. Thirteen Churches run varied forms of Alternative Savings and Credit Associations (ASCAs) where members save weekly and, by way of "Merry-go-rounds" and micro-credit facilities, loan members start-up capital or capital injection into existing small enterprises.

What has to be appreciated here is the churches' embrace of holistic gospel. At this point, it is necessary to understand what constitutes transformation. Micah Network has provided a comprehensive and valuable description of what transformation entails. The Network describes the change as the proclamation and demonstration of the Gospel of the Kingdom of God. It considers change as integrating both gospel proclamation and action that leads towards social and spiritual renewal.

Moreover, they regard transformation as incorporating both the individual's material and spiritual life and the community. Describing change this way moves the focus beyond a narrow sense of economic development into holism within an individual and society. In this respect, addressing challenges in the community requires a more robust engagement at various tiers to generate cities' transformation.

Bush (2006), in an interview about World Vision International's community transformation indicators, calls this process transformational development. He defines *transformational development* as a process through which children, families, and communities move towards the wholeness of life with dignity, justice, peace and hope. Of equal significance is his acknowledgement that God's work brings about this profound and holistic change. Hence, "the process and the impact of transformational development must be consistent with the Kingdom of God's principles and values.

5.2.2 The Church and Poverty Debate

The different postures and positions discussed in part one above play out in the church's understanding or explanation of poverty. While attempting to respond to the challenges it finds itself, Kibera church is already embroiled in a theosophical debate. A theological-philosophical understanding of poverty precedes a response to poverty. Similarly, governmental and non-governmental agency responses to poverty in poor neighbourhoods spring from particular ideologies and theories. This section seeks to give insight into the debate and show why the divergent opinions contribute to the community's slow and uncoordinated intervention efforts. It also provides a lens through which poverty can be understood in its various forms. Without a common understanding, different groups will continue to work in isolation in the community, but significant change will be elusive.

For the church, theology provides a theological legitimacy (Magezi and Tenai 2017) for a response, besides the appreciation of other disciplines. There has to be an ongoing discussion and engagement with poverty and its causes. For instance, Brand (2013) looks at poverty as an injustice, while Shannahan (2018) looks at structural violence. Although terminologies and perspectives differ, Schweiger (2019:2) rightly observes that "Religion and poverty are two of the world's most enduring social and cultural phenomena". Therefore, a functional theological framework best positions the church to practically respond to poverty in their context. Consequently, it is essential to consider the historical, theological, and ecclesiastical definitions and understandings of poverty through Christian development practitioners' optics that still influence how

churches in Kibera understand and respond to poverty. Although they are not directly dealing with Kibera, their reflections and theories directly speak to the Kibera context.

Jayakumar Christian (1999) notes that poverty is a complex human phenomenon, a value-loaded concept involving evaluative judgments regarding minimum standards, basic needs, and desired living levels. As an interlocutor in the transformation of communities, the church engages in the debate because faith acknowledges that inhumane conditions exist. The entire informal settlements scenario provokes discussions on poverty that becomes integral for ecclesiastical response and theological education.

In the early days of development thinking, Christian continues, people defined poverty as a deficit, which means 'lack'. It implied that the poor lacked what to eat, had no place to sleep and did not have clean water. The land was unproductive, they had no water to irrigate their land, no schools for their children, and the roads were impassable. This understanding of poverty meant that the people would not remain poor if the missing things were provided. Moreover, the deficit was about things people do not know or skills they do not have. It led to the creation of educational and non-formal programmes for learning to impart knowledge to the people.

Another addition to the meaning of deficit that he provides is from an evangelical perspective, which indicates that the non-Christian poor lack knowledge about God and the good news of Jesus Christ (Christian 1999). Therefore, to make their understanding of poverty holistic, Christians would consider adding the knowledge of the gospel as what the poor lacked. Furthermore, gospel proclamation and the knowledge of God were believed to contribute to lifting the poor out of poverty.

To better understand poverty, development agencies and theorists and missiologists have classified poverty using different criteria. One of them is differentiating between absolute and relative poverty. For example, a report of the World Bank (1980) has defined absolute poverty as a condition of life so characterised by malnutrition, illiteracy and disease as to be beneath any reasonable definition of human decency. On the other hand, absolute poverty is considered to involve misdistribution of assets, income, and power.

Robert Chambers (1997), a respected developmental professional, adds his voice to the conversation and looks at the poor as people living in a disadvantaged cluster. He describes low-income families as physically weak, isolated, vulnerable, and powerless. He further describes these poverty features as an interactive system, calling them a poverty trap. In his argument, "the poverty trap" consists of material poverty, family weakness and isolation. Under material poverty, the family has few assets. Physical weakness refers to ill health resulting from poor nutrition and inadequate food. Lastly, they are isolated from critical information and services.

Another vital observation that he makes is about vulnerability. Under vulnerability, the family has few or no protective devices against emergencies and disasters such as fire and property loss, among others. It is a trap with limited choices and options. Their vulnerability manifests in their inability to save and when cultural demands come calling. The family lacks the knowledge and ability to influence the social systems to favour them.

Chambers also looks at spiritual poverty. He argues that spiritual poverty exists because of broken relationships "with God, each other, the community and creation". As

a result, the poor may "suffer from spiritual oppression" resulting from the fear of demons, spirits and ancestors. Besides, they may lack hope that change is possible, and therefore, the gospel that transforms is what they need. In his analysis of poverty and the poor, Chambers identifies categories of these disadvantages for the poor. First, he looks at poverty as a lack of access to social power.

John Friedman (1992) equally weighs in on the discussion. On his part, poverty is described by focusing on powerlessness as a lack of access to social power. He says the low-income families as excluded and needs to be empowered. He describes eight bases of social power which the poor have that can enable them to create social space and influence. They are social networks, information for self-development, surplus time, instruments of work and livelihood, social organisation, knowledge and skills, defensible life-space, and financial resources.

Friedman's perspective on poverty introduces a detailed view of how poverty is related to a lack of access to social power compared to a mere shortage of things or lack of knowledge. It inserts the low-income family into a social system that goes beyond the local setting. It includes the government's role, the political system, the civil society and the economy. Here poverty is therefore understood as a state of disempowerment.

Jayakumar Christian (1999), a long-time Indian practitioner, looks at the low-income family as entrapped in a complex interacting system framework. Christian sees these systems as personal, social, spiritual/religious and cultural. The "poor find themselves trapped inside a system of disempowerment made up of these interacting systems". He observes that each part of the system creates a particular contribution to the disempowerment of the poor. They include what Christian terms captivity to god-

complexes of the non-poor, deception by the principalities and powers, inadequacies in worldview, and suffering from a marred identity. The imprisonment to god-complexes, he says, finds its concrete expression in the interactive working of the social, political, economic, religious and cultural systems, resulting in a web of lies and deceit that mediates power, often with no need of force.

Ravi Jayakaran (1998), an Indian expert and a colleague of Robert Chambers, describes poverty as a lack of the freedom to grow. Basing his understanding from Luke 2:52, Jayakaran pictures the poor as wrapped in a series of restrictions and limitations in four areas of life: physical, mental, social, and spiritual. Bryant Myers (1999) goes ahead to point out that behind each of these 'bundles of limitations' lay influential stakeholders, people whose interests are served by the regulations and who have a stake in sustaining the illusion that such restrictions can never be changed.

Jayakaran Christian contributes to the understanding of poverty in two significant ways. First, he believes that people need to change for poverty to be dealt with, not concepts or abstractions. The causes of poverty are in people. Secondly, he alerts us that the stakeholders of oppression operate in a bundle of limitations by more powerful stakeholders. The local non-poor is held in bondage by another group of non-poor operating on a higher level in the system. He looks at it as a staircase of oppression from the village to the national and global levels. Paulo Freire in *Pedagogy of the Oppressed* equally speaks to this second-tier oppressor.

Christian (1999) further identifies eight assumptions about poverty reflected in the liberation theology that gives input into the debate and provides a broader understanding.

These assumptions provide a purview for understanding poverty's relationship as witnessed in the informal settlements and power structures.

First, he argues that poverty is a structural issue rooted in oppressive international and national political and economic systems. The rich and the developing nations are locked into dependency relationships where networks in all these situations serve the powerful. National security laws are commonly used within these dependency relationships to exploit the weak and needy. Religion adds to the tools used to manipulate, control and exploit the poor. Jose Comblin in *Cry of the Oppressed* (1988) suggests that a powerful elite tend to spiritualise life's issues that affect the poor. Dalit theology from India demonstrates that religion sanctions and sanctifies both the caste system and 'untouchability'. Dalit Christians face oppression from the hierarchical church and the caste Christian community. Liberation theologies, therefore, call for structural analysis of inequity and inequalities and the dismantling of these oppressive structures.

Second, he notes that poverty is a collective phenomenon. Liberation theology addresses the experience of a people, the poor being a joint concept. The poor includes "the exploited workers, the under-employed who are pushed aside, the labourers and migrant workers" (Boff & Boff 1990:4). Gutierrez describes the "journey of an entire people towards its liberation through the desert of structural and organised injustice that surrounds us" (Gutierrez 1984:129). Poverty is the experience of a people, and liberation is the journey of a people towards becoming a community. The number of urban poor in slums acerbates this phenomenon because of African communal living and compounds it. Therefore, it has to be confronted by a whole people because it is the experience of an entire people.

Third, poverty is a result of institutional violence and is deeply destructive. The vast accumulation of resources by the wealthy cannot be separated from the realities of those who die through abject poverty. Christian (1999) describes poverty and oppressive situations as involving institutional, legal, judicial, and cultural violence. Dalit theologians point out that Dalits have been targets of frequent violent attacks in upper castes' hands in India.

Fourth, poverty is a sin. Most Christian reflections on poverty recognise that poverty is the result of the fall and, therefore, the view that poverty is a result of sin. Osthathios (1980:30) observes that sin can be expressed in the sense of hating one's brother; it makes the powerful selfish, oppressive, and exploitative. Selfishness and greed in poverty are sins and, ultimately, the result of sin (Gutierrez 1983:147). Poverty is not only a result of evil but is a visible expression of sin. Elizondo says that poverty that results from injustice and exploitation is the most visible and striking sign of the world's sin (Elizondo 1983:93). The emphasis on this point is not on the fall of the individual to be what causes poverty but on the evil of social structures that sustain poverty. Liberation theologians then redefine salvation as the basis for liberation and holiness as enemies' conversion to neighbours.

Fifth, poverty is death. The poor are held captive in a death-dealing system. Structures and systems in poverty situations all seek to do away with everything that gives unity and strength to the world's dispossessed (Gutierrez 1983:10). Poverty as death means it is that which destroys people, families and individuals. It is death brought through hunger and sickness. Its dehumanising nature and destruction cause a human person to act as an agent of death and even causes death in its various forms.

Six, poverty is the result of a socio-historical process. Poverty results from a long marginalisation process; it is a historical process in which the poor are excluded from society's mainstream. For example, Dalit theologians point out that the Dalits were a 'no people' in history. Kibera and other informal settlements of Nairobi create a socio-historical narrative in which the poor have been continuously side-lined and pushed to the periphery. Decisions are made on their behalf, and their views are never considered when policies or actions concerning them are taken.

Seven, poverty is the poor becoming non-persons. The poor become non-persons in their land because poverty is God's disfigured image (Boff and Boff 1990:31). He says the poor are compelled into polluting jobs (for instance, sorting garbage at the Dandora dumpsite), and the poor have their identity and humanity defined by the oppressor.

However eighth, poverty does not mar the potential of the poor to be agents of transformation. On the contrary, liberation is emerging as the strategy of the poor themselves (Boff & Boff, 1990:6). This view recognises that transformation needs to come from the poor and sees the poor as the agents for changing church and society.

In conclusion, development theories and poverty assumptions have shaped the explanation of poverty and continue to propagate stereotypical responses to the poor in informal settlements. However, they are noteworthy that they are correct except for their articulated attitude, which either perpetuates oppression and marginalisation or are basics for liberation and empowerment.

The gory effects of poverty described by different practitioners and theologians ought to challenge the church and schools of theology. A further look at Jesus' salvific

events provides a lens for the debate. It critiques the conversation and provides a helpful understanding of what the discussion should entail.

5.2.3 A Critique of Faith-based Organisations (FBOs) in Kibera

Moyer, et al. (2012) have provided a helpful definition of faith-based organisations. They are "formal organizations whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions and which operates [sic] on a nonprofit, independent, voluntary basis to promote and realize collectively articulated ideas about the public good" (Moyer et al. 2012: 961)

In Kibera, FBOs are involved in addressing a wide variety of social, developmental, environmental, and political issues, and have become central forces in working toward transformation. Their objectives fall into three main categories: (1) environmental objectives, which consist primarily of education and conservation; (2) development objectives, focussing on social justice, human dignity and needs, and alleviating poverty; and (3) empowerment and capacity building. Other objectives include coordinating and facilitating communities in reaching various development and environmental objectives, providing a platform for learning, and "transforming individuals and communities through the Gospel" (Moyer 2012:970)

These organisations are perceived to be firmly and intimately rooted within local communities through their ties to local religious establishments, affording them a high level of trust and accountability in the community. They also tend to adopt an approach which goes beyond basic economic advancement or environmental protection, incorporating the social, the environmental, the spiritual, and the ethical in one complete

package. They emphasise changing attitudes and creating awareness through facilitation, training, and the dissemination of information. Their development goals focus on livelihoods and standards of living, particularly through training, equipping, and empowerment.

The beneficiaries of these projects are chosen mostly by need (e.g., the poorest of the poor) or based on a particular geographical area where the organization operates. Their activities focus on development (governance, health, livelihoods and economy, peace and social issues, education/capacity building, emergency response and mitigation, health (especially HIV/AIDS), social issues such as orphans and vulnerable children. Such projects are often carried out through facilitating partner organisations or churches. In some cases, FBOs second their staff to those churches or organisations to serve their purposes. Christian and other faith groups can contribute significantly to advancing the transformation agenda of the community through facilitating engagement with deep questions about values and ethics, combining the material and the spiritual, providing moral leadership and critical voices, influencing behaviour, and introducing hope to an often demoralising effort (Moyer et al. 2012)

However, as people of faith who are deeply committed to their worldview and convictions, FBOs often marginalise and ignore the beliefs and interests of others, including those they may be intending to help (Moyer et al., 2012). Such an attitude compares to the strenuous relationship in Acts 6 when Hellenistic Jews complained about discrimination in food distribution against their Hebraic counterparts.

Due to the faith conflicts, FBOs' involvement in social and environmental issues is sometimes seen to compromise their faith priorities or oppose some of their beliefs. In

addition, when people of faith are open to working with others, their use of different languages, concepts and worldviews stand as a barrier to collaboration with secular agencies. Furthermore, FBOs are often viewed suspiciously, especially by secular Western practitioners who may believe that faith has no place in the public sphere and by members of other faith groups, who harbour fears that proselytising is their primary objective and that services will be provided conditional upon conversion or will favour those already converted (Moyer et al. 2012). Some secular organisations are suspicious of their faith basis and are consequently leery about partnering with them. In other cases, there is disagreement over how projects should be conducted. Such tensions stand in the way of fundraising.

These organisations have limitations due to size, time and funding. In some cases, their programmes suffer because the people expect free hand-outs and are disappointed when they discover that the organisation's focus is on education or empowerment. They sometimes experience difficulty working with people who do not share their faith.

However, the rootedness of churches and, by association, FBOs within communities is critical. "It helps to build the network between communities and national and international organisations, and provides an important element of stability in the relationship between community members and organisations that work with them" (Moyer et al. 2012:983). As a result, FBOs can raise more resources through local networks and partnerships for theological education and transformational engagements. Land or premises acquisition, skills and expertise, church buildings and other resources can be tapped into for this work.

However, also mentioned above, FBOs' beliefs, practices, policies, and habits develop dependency syndromes and disempower the local community. They seldom work collaboratively, thereby denying the community that collaborative advantage. Resources fail to be used maximally, and little territories emerge from these institutions that should model the trinity and sacramental living to the community. As a result, their impact is minimal.

5.2.3 Jesus' Salvific Events and the Church Today

Introduction

Bosch (1991:512-519) discusses the church's faces in mission and highlights six Christological "salvific events" that best aid in reflecting on social and ecclesial challenges. They are Incarnation, the Cross, the Resurrection, Ascension, Pentecost, and Parousia. Since it is Christ building His church (Matthew 16: 18), it is fundamental that the church and her mission mirrors His life, just like at Antioch (Acts 11:26), where disciples imaged Christ and for that reason were branded 'Christians'. The theological reflection stage here involves reading and analysing the ecclesial context of Kibera in the light of the bible, the context and the faith traditions. Therefore, reflecting theologically on the findings is done on both the church and theological education.

5.2.3.1 Incarnation

The churches surveyed are all in Kibera, and they affirm the church's missional vocation by their very presence within the informal settlement. It demonstrates the church's quest to reach out and bear witness to the Good News of Christ in every context, regardless of

where it is and how it is. However, as the survey revealed, some of them are deeply engaged with the community, while others are not. Nevertheless, a faith that centres mission in only favourable environments would ideally find it difficult to pitch a tent in a context like Kibera. Understanding a church's vocation has implications on the community, which either impedes or advances its mission.

The question that begs for an answer at this point is whether presence or existence in a context equals incarnation. Linthicum's (1991) categorisation of churches, which equally applies to schools of theology, into either, in, for, with, or to a community, helps evaluate Kibera churches. It reveals whether they merely have a presence or indeed are incarnated. In Isaiah 7: 14, this process of God becoming human and dwelling among humanity would lead to an Immanuel moment, 'God with us'. It is God present and with the community.

An excellent hypothetical scenario where the people of Kibera can confidently protect a church from demolition best explains what it means to be a church with the community. The same applies to whether a theological institution can be owned and protected by Kibera churches for their contribution to empowering the people. The churches that their members commuted into and out of Kibera would, in this sense, fall short. Therefore, any congregation's missiological posture regarding Linthicum's categories in the city uncovers both their theological understanding and ministry philosophy.

In the same way that the church of Christ has to be missional to impact society, theological education needs to happen within the study context. Reflective practitioners engaging in action and reflection can only do this through context, biblical text, student

and teacher dialogue. For centuries, the theological institution, curriculum, educators and students that have been detached from the place of application of knowledge must begin to appreciate the role of on-site learning for discernment and insight. Christ, the teacher, tabernacled among us (John 1:14), having left His glory, gathered a group of twelve men and poured Himself into them by living among them, doing ministry with them and directly applying lessons in their situations. Theological institutions and education ought to follow Christ inside the settlements and literally "pitch a tent" there. In this way, it answers the question of access.

Besides, incarnation provides an incarnational framework for ministry. In a context like Kibera, churches must come to terms with the reality of the rapidly urbanising world's challenges. They must consciously begin to shed off the primarily rural understanding of ministry in an urban context. Unfortunately, even fewer leaders have the incarnational vision of mission to free them to love their city and seek peace (Rocke and van Dyke 2016). Ribbens and van Dyke (2018:1) talk about an "incarnational theological framework" that forms the foundation for urban work.

Christian ministry in any culture demands that the incarnation of the practitioners and their work takes precedence. Authentic existence and concrete ministry begin when the church becomes 'flesh and blood' with the host community. This kenosis moment does not only speak of Christ's salvific act but, in effect, provides a basis for the church's approach to mission.

Therefore, just like Christ, the church lives in a community to mourn with and encourage it in the face of cruel realities resulting from the brokenness of society. In the state of flesh, Christ exposes the viciousness of the world's systems by being subject to it

and underscores the need to appropriate an alternative vision and lifestyle that subvert the dominant culture, just as he did. He did this to show that "the glory of God is humanity fully alive" (St. Irenaeus) instead of the theology from above that seeks to make humanity superhuman. Jesus experienced shame and reproach and drew our attention to the reality of humiliation, neglect and abandonment that informal settlements experience. Robert Farrar Capon emphasised that shamelessness is the supreme virtue of the incarnation.

Therefore, the church, the minister and theological education should completely immerse themselves and participate fully in a community's life. Bosch (1991:513) rightly notes that "one is not interested in a Christ who offers only eternal salvation" in this incarnational model but "a Christ who recognises and sweats and bleeds with the victims of oppression". He declares that the practice of Jesus has indeed "much to say about the nature and content of mission today". Therefore, in this regard, churches in the informal settlements must go beyond mere presence in these communities, walk, breathe, and live with the host community through active incarnational participation. Such a church would be in solidarity with the community against forceful evictions and illegal demolitions, police brutality, and insufficient provision of essential services, among others. Now that the church is in and with the community, it must address landlessness, homelessness, poverty, and joblessness.

In many ways, the churches in Kibera, apart from their presence, fail to live out the incarnation. For instance, some continue to use English in their services, a language associated with privilege and power, instead of Kiswahili and sheng, the street languages.

More disingenuous is their disconnect from real-life issues that affect the community. In most churches, there is little or no mention of topics pertinent to the

community, such as poor sanitation, land, tenancy, low wages and unemployment, tribalism, poor infrastructure, inadequate social service provision, among others, from pulpits or discipleship programs. The church's voice is mostly silent, except for pockets of instances, on injustice such as demolitions, ethnic profiling, political repression, and religious discrimination. Injustice is accepted through most leaders and churches' silence as a focus on personal purity overrides biblical teachings on one's responsibility in and to society. Nevertheless, equity, freedom, justice and shalom are Kingdom values. Incarnational ministry wades into this world of challenges, acknowledges Immanuel, and works to make the gospel of God more concrete.

As De Beer rightly notes,

Ministry is not done in a vacuum. The people we are in a relationship with daily are affected by the city's systems and powers. The issues people talk about are not only spiritual issues unaffected by the existential experiences in the city daily. Their problems and concerns arise from the context, and therefore ministry should address people within this authentic context. Sometimes the forces at work are invisible, and sometimes they are more pronounced. For ministry to be responsible, credible and incarnational, the church needs to be in touch with the realities of these forces" (De Beer 1997:71).

5.2.3.2 The Cross

"In the midst of death, new life."

Emmanuel Katongole (2017)

Political and religious leaders of Jesus' day chose the cross as the best fitting means for his elimination. Jesus Christ was hanged on a cross, a tool of death for criminals. Bosch (1991) brings to our attention the significance of that death on the cross. Green and Baker also remind us about this event by saying,

The crucifixion of the one to whom Jesus' followers referred to as God's Messiah could not be accidentally overlooked, purposefully ignored, nor strategically

swept aside. The historical moment of Jesus' death under Pontius Pilate was and is written too large to be bypassed in reflection on the meaning of his life or the faith and experience of his followers. (Baker 2000:15)

It is not an event of shame. On the contrary, David Bosch paradoxically refers to it as a salvific event. Something shameful and torturous becomes a tool of redemption. The paradox is that the very instrument of death in itself is first redeemed to become a tool of life and hope.

It is evident to those who live or work or visit Kibera that death, in its various forms, appears to be much present. The capitalistic and self-serving global economic forces crucify poor people daily by their policies and practices. Companies and industries in the Industrial Area pay the struggling urban labourer little wages to confine them to permanent pain and suffering. Many people prefer not to live here because it represents death. Acute poverty, joblessness, diseases of all kinds, and lack of access to a decent livelihood source, among others, riddle the place. Rarely would a foreigner expect smiles, joy, happiness, warmth and generosity with all the glaring deprivation and pain, yet Kibera residents radiate hope and joy. The cross could also free them to imagine and, in imagining, free the capitalist too. It is because the cross or death in itself is not the end. The resurrection is lurking at the door because amid death is new life.

The very act of serving in Kibera, by its very nature, is a demonstration of identification with the cross of Christ since it is a context of hardship and injustice. Most pastors and church leaders work in this context without salary or a decent life, just as most congregants do. They come from amongst the poor to provide spiritual and religious guidance despite experiencing the same bundles of encumbrances. Since most churches avoid serving informal settlements directly, churches within these contexts demonstrate

selflessness, grace and commitment to the least of these (Matt. 25: 40) that the cross of Christ represents. This act of courage epitomises cruciform living. Bosch (1991:514) argues that "It was because of Jesus' identification with those on the periphery and his refusal to act according to the conventions of the day that he was crucified". He further contends that "the cross of Jesus is uniquely the badge of distinction of the Christian faith".

Unfortunately, schools of theology today compete for power and prestige with other institutions of higher learning. They ignore or fail to identify where the need for theological education is most pressing, being blinded by the pressure to make more money and improve their rating. As a result, communities and regions that appear to threaten to get them out of business are avoided. Tuition fees that are unaffordable for the poor become the determining factor on who accesses theological education. The cross is vague within these very institutions that ought to order themselves after it.

Katongole (2017) notes that identification with a crucified God is not a disempowering move. Instead, it is the source of the activism and energy to work, especially on behalf of their crucified allies. This identification with the cross is never easy, and sometimes God seems distant and aloof in this context. Katongole observes that in such contexts, hope takes the form of lament where,

At first, God is approached as a being "out there" who should do something about our situation. However, the deeper they engage with God, they begin to engage in God's lament. They begin to realise it is not only they who are crying but also God. It is a deep identification with the crucified God (Katongole 2017, para. 45).

However, living and serving in Kibera informal settlement does not automatically mean that the church lives out the cross fully. Most church leaders dream of a life and ministry

outside the place. Moreover, apart from the community's physical presence, the theology and practice of many churches seek to set aside the cross by adopting the hermeneutically corrupted health, wealth and prosperity theology as a means of escaping the cross. It is theology from above that flies at the face of the cross's invitation, which teaches that "mission cannot be realised when we are powerful and confident but only when we are weak and at a loss" (Bosch 1991:515).

Bosch further notes that the cross represents reconciliation between estranged individuals and groups, between oppressors and oppressed; it demands sacrifice in fundamental ways. It also requires the end to oppression and injustice and commitment to a new life of mutuality, justice and peace. He says, "The cross, missiologically speaking, means a ministry of love for enemies and forgiveness because, without the love of enemies, there is no following of Christ" (Bosch 1991:516). In effect, as Hall says the cross of Jesus Christ is God's claim to this world – the claim, however, not of a despot, yearning for greater power and glory, but of a lover yearning to love and be loved, and thus to liberate the beloved from the false masters (Hall 2003:37).

Hall (2003) argues that the avoidance of the gospel of the cross surfaces prominently when personal suffering or social tragedy is considered a discredit to our faith. It causes believers in Christ to find the suffering of Christ an embarrassment so that in the end, his death is scarcely or entirely not mentioned. Therefore, the "least, left out, and lost" of society are encouraged to accept their lives and communities' decay. He says those who suffer abuse, the harassed and the ill-used are encouraged to submit quietly, for, in this way, they can be like Christ (Hall 2003). This belief and teaching find a home in many churches today in Kibera, where personal piety with ascetic emphasis is

celebrated. It must be understood that "while his (Jesus) disciples imagined a community of glory and triumph, he called them to a community centred on the cross" (Rocke and Dyke 2012:230).

The Church in Kibera, despite the challenges, should look for signs and seeds of hope and celebrate them. With all contradictory circumstances in the community, good things are happening in Kibera. Talented young people are making it globally, many are working hard, and community-based organisations are being formed and changing the community. Nevertheless, theological institutions cannot continue to avoid economic and ecclesiastical crucifixion in the informal settlements. By choosing to identify with the crucified Christ in the slums, they would demonstrate their willingness to obey Luke 4: 18-19.

However, there seem to be signs of hope amid injustice in Kibera. It is evidence that God is at work in the city. Social injustice, colonial dispossession, environmental degradation, and infrastructure collapse, among many others, are signs of death that God is concerned about. The people of Kibera must keep lamenting about God and with people in power. By entering informal settlements, schools of theology would be choosing to identify with the most vulnerable. There must be a constant struggle to see new life emerge in situations of despair and disrepair. The call and mandate given to the incarnational cruciform community are to midwife this new possibility, bearing witness to the good news of God's Kingdom, even where death exists.

5.2.3.3 The Resurrection

"I repair chairs because I believe in the resurrection."

Anonymous

The church in mission is an incarnational cruciform community that acknowledges that Jesus' death on the cross remains meaningless without the resurrection. The resurrection brings a message of joy, hope, and victory to the community of God's ultimate triumph over the enemy since resurrection has the ascendancy and victory over the cross (Bosch 1991). He argues that it is in the resurrection of Christ that the forces of the future are ushered into the present and transform, even if everything that meets the eye appears to be unchanged.

If the church in Kibera believes in the resurrection, it should be the main reason for speaking prophetically and agitating for change in the community. Preaching, teaching, prayer, and community engagement, among others, will be full of hope and directed towards seeing liberation, renewal and a new future. It encourages the church and theological institutions to radically incarnate, boldly speak out and try new things because new life is possible. It should promote advocacy and lobby on behalf of and with the community, not as worthless efforts but as having resurrection power. In hope, it believes that the situation will not remain the same forever. The resurrection becomes a great encouragement and motivation for faith communities to immerse themselves in community transformation fully. Consequently, the resurrection belief will inform and shape faith-based organisations, NGOs, community-based organisations, and Churches in the community. Therefore, the same power of God's Spirit becomes evident in the

upgrading program, the schools and hospitals serving Kibera residents, and all efforts to promote life in the community.

Similarly, the curricula and methodologies of theological education need to re-engineer a sense of hope and renewal within urban communities. The dilapidated infrastructure, hopeless populations and impoverished communities must find life through a resurrection theology that animates theological education. It ought not seek to maintain the status quo but instead radically speak into death-dealing systems and practices within communities. In looking forward to vibrant and flourishing urban neighbourhoods, theological education becomes a catalyst for Imagineering and framing live-giving urban futures while demolishing inhuman living conditions. Therefore, such theological institutions' products recalibrate and energise communities by teaching and embodying the resurrection and leading them into shaping the future they want.

What Bosch (1991:515) rightly argues missiologically means, first, that the central theme of our missionary message in Kibera should be that Christ is risen. Secondly and "consequently, the church is called to live the resurrection life in the here and now. It is to be a sign of contradiction against the forces of death and destruction. Besides, it is called to unmask modern idols and false absolutes". Polkinghorne (2002:48) further notes that Resurrection hope is engaged with a tension between continuity and discontinuity. This tension follows that its picture of the new life to come is framed as the eschatological transformation of the old life and not simply the latter's abolition and replacement.

Many congregations in Kibera preach the message of resurrection but concentrating on what it can do to an individual. Moreover, they do this with avoidance of the cross in mind. They believe the resurrection message to have the power to

gloriously transform the individual's present reality, which the cross seems to diminish.

Collectively, the joy and victory that accompany Christ's crucifixion ought to take centre stage within the church. Although Christ's resurrection power, more often than not, is interpreted in transactional terms so that victory over sin, Satan and demons ultimately leads to economic prosperity and freedom, the church should interpret and apply it communally. Instead of the numbing experience of informal settlement living, leading to a skewed application of the resurrection message, it should animate activism and prophetic ministry. The community of resurrection, therefore, begins to work towards a flourishing future actively. The divine resurrection power re-energises and emboldens leaders, churches and the community to confront existing challenges to realise wholeness.

In this regard, theological education must delve into environmental degradation in Kibera and equip students to improve the environment in which they live actively. They must wade into the waters of infrastructure improvement, poverty alleviation, peacebuilding, and justice and equity, calling on the key actors in various sectors to do their part. It must not emphasise the saints' future resurrection but the present manifestation of God's children in establishing God's Kingdom in Kibera without neglecting the former. In essence, theological education should seek to usher in decent housing for the residents, affordable healthcare, a clean environment, love for God and neighbour, and freedom for the socio-economically and politically oppressed. It is a resurrection from hopelessness to hope, victimhood to agency and scarcity to abundance.

Social justice and community engagement should critically form part of the goals of theological education. Christ's life and teachings shape it; it is not merely a religious activity that fails to appreciate Christ and God's love. Williams (2017, para. 1), about

Cornel West's "Justice is what love looks like in public, just like tenderness is what love feels like in private" (Williams 2017, para. 1) says, shying away from these hard truths does a disservice to the mistreated. The hard truths, for West, he says, were about prison industrial complex, dilapidated housing, depression-like levels of unemployment, terrorising each other, and putting each other down. In this light, the government, non-profit organisations, and the church's work must be seen to humanise. This perspective removes the barrier that certain Christian positions erect when they fail to recognise God at work in and through other institutions.

5.2.3.4 The Ascension

The church believes in the resurrection and ascension of Christ. Bosch (1991:516) notes that "The ascension is, pre-eminently, the symbol of the enthronement of the crucified and risen Christ - he now reigns as King." Bakke (1997), while comparing the missiological implications of reading Colossians and Philippians, brings out the message of ascended Christ as having a practical application for the city today. In the "public spirituality of Colossians," as he calls it, the transcendent, mighty Christ now has "lordship over all city systems and structures". The church can now take action to transform the city based on this. This spirituality introduces Christ as reigning in the present, and hence the "mission of the church is to proclaim and make" more visible and tangible the Kingdom of God in the city. It recognises both the already and the not-yet aspects of God's Kingdom.

The risen Christ is not detached or disconnected from what is happening in Kibera. His church co-works with Him. His continual presence should encourage and embolden

the church to proactively engage in Church-led strategies to restore the environment, clean up the settlement, work towards the renewal of health care, education, housing and land-use policies. His rulership means the church can now work with him to liberate the socio-economic and political systems that hold Kibera hostage. Bakke (1997) argues that the 'personal spirituality of Philippians' that has that "Jesus left power behind to enter the world" and for that reason focuses on "personal and mass evangelistic witness and detailed plans for new church planting" is then balanced with the Colossian spirituality for holistic transformation of Kibera. Through prophetic action and sound leadership and governance structures, the church calls for change and demonstrates Christ's leadership means and how it betters people's lives.

The activities and programs of ecclesial communities and schools of theology must be informed and inspired by the Kingdom's values. Bosch continues to note that within this unjust world, the church is called to be a community of those committed to the values of God's reign, concern herself with the victims of society and proclaim God's judgment on those who continue to worship the gods of power and self-love. "The proclamation of God's reign is the announcement of a new order which challenges those powers and structures that have become demonic in a world corrupted by the sin against God" (Bosch 1991:516). Therefore, wink (1998:6) observes that "if the demonic arises when an angel deviates from its calling, then social change does not depend on casting out the demon but recalling its angel to its divine task".

The informal settlement church seeks to balance the cross and the ascension, between Christ as Lamb and as King. The same suffering Christ on the cross is at the same time the reigning King whose values have to be championed. It is not enough for

the church to be content with an understanding of incarnation and the cross that disables their kingly function in society. Jesus wants to fight for the powerless who are pressed down by the powerful. He does this through His power that is present in the 'weak' church. The gospel, which is the powerless Christ's power, is a paradox of the cross and the incarnation. The resurrection follows incarnate living. The exercise of the kingly power happens within the confines of the incarnation, the cross, and the resurrection.

5.2.3.5 Pentecost

Pentecost comes from the very act of God in Acts 2 when the Holy Spirit came upon a group of individuals gathered in the upper room. On the day of Pentecost (following the observation by Jews of the feast of Pentecost), the divided languages in Genesis 11 are redeemed so that communities can listen to others without translation or interpretation. Without prejudice, all present came under the Holy Spirit's influence. The people became the habitation of God, and individuals enabled at personal levels to enter into and participate in others' spaces through language. However, it was not only about language.

As Joel 2:28 would imply, the mission involves crossing boundaries and engaging in the ministry of reconciliation. How does theological education embrace activities of the Holy Spirit and facilitate the ministry of reconciliation? The Spirit of God intentionally breaks dividing lines in society. It provides leadership to theological institutions on where to do mission since the mission is at the heart of theological education. This passage speaks of racial, class, generational, gender and geographical barriers that mission invites us to cross and deal with for those in those categories to

come to faith in God. The genealogy of Jesus further illustrates this, highlighting his mixed blood and spanning all manner of orientations, backgrounds, cultures and nationalities.

With the breaking of barriers comes the community of Acts 2, 4 and 5, where it is not ecstasy as the only sign of the Spirit presently emphasised but radical sharing, new economic relationships, radical inclusivity, and care for the poor the early church demonstrated. A pentecostal community in Kibera that the church ought to be lives selflessly and shares their resources. Such a demonstration of selflessness is what theological institutions should embody through collaboration, shared resources and a preferential option for the poor urban communities.

Not only is theological education to be offered for ordination purposes, but it must also become all-encompassing, provided to all groups while respecting their human situation. It should be intentional to fulfil Christ's mission, as explained in Luke 4: 18-19 and Isaiah 58, among others. On the other hand, Bosch (1991:517) adds that "The church is also a fellowship, a koinonia which actualises God's love in its everyday life and in which justice and righteousness are made present and operative." The kerygmatic function of the church is equally emboldened and made effective through Pentecost.

Similarly, the cross and resurrection events happened for all, not only to a specific social group. According to Colossians 1: 20, the purpose was to reconcile all things to himself, not only human beings. Moreover, this text implies that the ministry of reconciliation happens both at the local and global levels and that it is entirely contextual in its very nature. Joel says the crossing of boundaries is possible due to Pentecost.

Christ acknowledged his dependence on the Holy Spirit in His mission as captured in Luke 4: 18, "The Spirit of the Lord is on me because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour." In the same way, he has sent the church to carry out tasks that actualise freedom. Today, his anointing would take the shape of ideas, wisdom, and strategies to formulate pro-poor policies and initiate transformation agendas. He empowers and encourages the church today to resist oppressive systems and challenge unjust laws. Therefore, Pentecost results in genuine koinonia after the broken dividing walls and a demonstration of Diakonia, where the church serves society.

Bosch (1991:517) says, "The church is also a fellowship, a koinonia which actualises God's love in its everyday life and in which justice and righteousness are made present and operative." It would mean a fellowship among various ecclesial groups in Kibera, producing an ecumenical movement for the city. Besides, when the disciples got afraid when faced with brutal force and death threats, God sent His Spirit, and they spoke the word more boldly (Acts 4: 31). The kerygmatic function of the church is equally emboldened and made effective through Pentecost. A Pentecost experience in Kibera would make the church bolder and more robust in the face of challenges.

Ascension remains an ineffective event when Pentecost does not happen. Although many churches and denominations are uncomfortable with the ecstasy associated with the Pentecostal and Charismatic movement, it does not necessarily mean that that salvific event is insignificant. It only means that the event has been misinterpreted and misunderstood. The Holy Spirit's role in birthing life and empowering

the powerless is significant. The entire New Testament missionary task of the church is premised and animated by it. The Holy Spirit is the Spirit of witness (Acts 1: 8) that the ascended Christ promised when asked by His disciples about when he would restore the Kingdom to Israel.

The church can only do Christ's work through the Spirit's power. It is Pentecost that provides boldness in the face of adversity and opposition that informal settlements embody. However, Pentecost is experienced by, first, the church community becoming incarnational. Real incarnation will result in the systems and powers fighting back and crucifying those who threaten or attack it. Fortunately, the cross does not become the end of the journey for the people of God as they seek justice and righteousness on earth. Instead, God's resurrection power gets activated into a resurrected living community in their life-threatening and death situations.

Through Pentecost, this living cruciform community is empowered to become bold prophets and activists, heralding justice and peace in communities of vulnerability and disadvantage. Often, this anointing is upon young people demonstrating against demolitions and bad governance. Unfortunately, church leaders in Kibera have domesticated the blessing and reduced the Spirit to a miracle, signs and prosperity machine without acknowledging the destruction of walls, the rolling down of justice and the cry of creation to be set free that God sent her to accomplish.

5.2.3.6 Parousia

The church must always have a perspective beyond exclusively organising herself or working in the world to look expectantly toward the future when the Kingdom of God is realised fully. On the flip side, this means that the church in Kibera must not have its central focus on making that expected renewal possible in the here and now alone and on the second coming of Christ. On the contrary, this living hope elevates expectation and reminds the church that Christ is the broken world's final restorer. The temporal and perishable and the limitations and brokenness witnessed in the world today will be no more. This message and belief in the Parousia make possible within and through the church "work produced by faith, labour prompted by love and endurance inspired by hope in our Lord Jesus Christ." (I Thess. 1: 3).

In titling their book *Resident Aliens*, Hauerwas and Willimon (1989) introduce a kind of living that appreciates the Christian's dual identity. The church is here both as a resident and alien. Both 'Babylon' and 'new Jerusalem' is their present reality. Jeremiah 29: 4-8 alludes to it where God instructs Israelites to live authentically in Babylon as they await their return to Jerusalem. By extension, God invites the church, as God's people, to become that force within humanity through which the community is renewed and preserved. Schools of theology, intended to prepare God's people, must see their mission to be different from other institutions since the Kingdom of God defines who they should be and what they should do.

Such a perspective on the duality of the church's nature grounds it right within the community, never to disconnect itself from its life, hoping that there will be an end to the suffering and pain. The image of the New Jerusalem (Revelation 21), informing and

energising the church in Kibera, provides the vision for recreating their city and community and the inspiration to work harder at it. The church in Kibera cannot be disinterested in what happens in the community because it is part of it, hoping for future salvation. There has to be a continual striving within the tension of the already and the not-yet.

The role of theological education in Kibera, learning from the vision of the New Jerusalem and the second coming of the Lord, is critical. To achieve this objective, it has to be inter-disciplinary and include urban planning and other social sciences. Following the pattern provided by that biblical vision requires intersectionality and a broad-based approach. Besides, this means that theological education in Kibera must not only prepare leaders to focus on the second coming of Christ alone but also on making that expected renewal possible in the here and now. The temporal and perishable and the limitations and brokenness witnessed in the world today will be no more. This message and belief in the Parousia make possible within and through the church and schools of theology "work produced by faith, labour prompted by love and endurance inspired by hope in our Lord Jesus Christ." (I Thess. 1: 3).

Therefore, Parousia should not relegate the reign of God to an "exclusively future reality" (Bosch 1991:517). The church cannot afford to be "merely a waiting room for eternity" (Bosch 1991:517). Ecclesial groups that misinterpret the Parousia do a disservice to Kibera, and theological schools must play their role in calling them back to being resident aliens. Unfortunately, it also calls back those very schools of theology that hold that belief.

5.2.4 Church Strategic Audit Tool (CSAT)³

Having considered the theological foundation for responsible action of the church in their communities, the Church Strategic Audit Tool (CSAT) is introduced and discussed here to aid the church in Kibera to respond to the stagnation and frustration experienced. It provides a practical guide to specific administrative, theological and missional areas within a church that should be strengthened to make the church more responsive to its call. The participants' responses necessitated a reference and use of the tool. They mentioned a lack of capacity, tools, and quality of leadership to steer churches into meaningfully community engagement.

CSAT, developed by the Centre for Urban Mission (CUM) to provide a framework for monitoring and to evaluate the process of transformation among local churches in the informal settlements of Nairobi, covers six broad areas. First, it seeks to define parameters that would indicate whether the churches they are working with improve their realignment to participate meaningfully in the informal settlements' mission. These areas include a Life-giving spirituality; Engagement in God's Mission; Leadership that Enables Ministry and Witness Throughout the Body; Sound Governance; Sacrificial Stewardship; and Working in partnerships.

This tool intends to act like a measuring rod that helps align the poor churches with the Kingdom agenda for proper mission engagement. As much as God's call is primary, a church needs strategies and resources to fulfil its mandate. The system's development attempts to align the Church to Isaiah's vision of the new heavens and earth discussed earlier. In as much as it is God's work, the church is to be an agent of God's regenerative agenda.

³ Found in appendix 1

The CSAT, however, fails to incorporate the component of "measurable urban interventions" or "measurable development interventions" or "measurable development strategies." Otherwise, the church's engagement in poverty communities remains ad hoc, unstrategic and uncritical. In other words, the tool should also measure how the church's development engagements contribute to real-time change. For instance, it should measure the number of childhood centres equipped and capacitated in a given year; the number of flush toilets installed or the percentage of people having access to flush toilets increased; the number of infant mortality rate reduced; the number of housing units developed.

As I reflected on the different spiritualities earlier, a life-giving spirituality in Kibera must seek justice, peace, and hope for the community. First, however, there should be a way of measuring whether progress was made to facilitate justice, peace, and hope. Otherwise, it remains abstract, philosophical, good-sounding rhetoric, but not concrete and life-transforming necessarily.

The primary focus of transformation must be people. This form of spirituality must enable residents of Kibera to relate well with God and the environment. Simply put, it is a spirituality that seeks to make all relationships work; individuals with one another, with self, with God and with the environment (Luke 2: 52). The church's focus has been helping people develop a good relationship with God while neglecting the environment and other relationships they find themselves in. The filth and pollution in Kibera would be addressed by such spirituality. Healthy relationships with one another, on the other hand, would be seen in love and care for one another, taking care of the neediest in the community, the abolishment of tribalism and elimination of ethnic tensions.

A life-giving and affirming spirituality expresses itself in harmony and shalom within relationships. Besides, it includes a demonstration of Christian worship as a lifestyle. Christian worship has been misinterpreted as a 2-4-hour session of singing, dancing, preaching and ministration; rather, it should be a lifestyle reflected at home, on the streets and in the marketplace. Christian worship is then accompanied by evangelism and disciple-making of new believers, preaching and teaching ministries that empower the community. A life-giving and affirming spirituality further expresses itself in an expectation that God is present and at work in the city, a prayer ministry that embraces the community's life and needs, uses and demonstrates the Spirit's gifts, and evidence of love care for one another. Thus, this kind of spirituality injects wholeness and freshness into the Kibera community's life instead of the disconnect between the Christian faith's confession and profession and actual community life.

Engagement in God's mission invites the Church in Kibera to participate in the work of reconciling all things back to God in Christ (Colossians 1: 20). Thus, it is not only about a personal relationship with God but also a mission to restore into wholeness and fullness of life all things, including humanity and the entire created order. Such a mentality and understanding of the church's calling's scope would call forth the Church in Kibera into an integral mission. Moreover, this engagement manifests itself in evangelism and social action; prophetic witness and advocacy; sharing and using their resources to promote God's Kingdom; contextual discipleship; involvement in the community; discipleship of children and young people; and care to the most vulnerable in the society.

In his book *The 21 Indispensable Qualities of a Leader* (2007), John Maxwell says everything rises and falls on leadership. The Church in Kibera needs leadership that enables ministry and witness throughout the body. For a long time, leaders have concentrated on a few unwilling or unable to facilitate a shared vision. Theological education should empower pastors and church leaders to be effective and transformative to make it possible for the leadership and development of lay ministries, training, and others in ministry. Furthermore, it should foster the delegation of responsibility and authority, nurture new leaders, and work for team leadership between the pastor and other leaders. Such a paradigm will significantly resolve church splits, which cripples the church's witness in the community today. Diversified leadership styles and skills will be appreciated, enhancing productivity and promoting life within the church and the city. The Bible has examples of shared leadership. Moses had the twelve leaders of Israel tribes; Jesus had twelve disciples who worked with him; David worked with his mighty men. Although there is the first among equals, the place of others is that leadership is invaluable.

Another ingredient that the church audit tool highlights are the need for sound governance within Kibera churches. Often, the church, mostly Pentecostal, charismatic and AICs, tend to belong to the leader and not necessarily the whole community of believers. This governance structure hinders the church's witness in the community and city. Instead, there should be clear governance structures that result in sharing power, responsibilities, and authority. It again includes transparent accountability systems with church finances that can hold the pastor accountable to the church or denominational

leaders and leaders respond to the pastor. In this way, the faith community is empowered to act on behalf of itself and the community.

The fifth ingredient in the audit tool is sacrificial stewardship of the faith community. The Church in Kibera has relied on and keeps relying on funding and donations from outsiders. This trend has promoted dependency syndrome. Due to the crippling effect of dependence, the Church in Kibera is unable to stand by herself. Churches, NGOs, and individuals spend most of their time and energy finding a donor to help them carry out their mission. Sacrificial stewardship would result in a situation where the local church runs the ministry using its resources. The church would then offer services to neighbours and the local community. Members would be generously giving; there would be the stewardship of church resources and availability of church buildings and facilities to the local community.

This call is what De Beer (2014:13) refers to as moving from victimhood to agency. Paul shifts the Macedonian church's mindset from tithes' payment to generous giving to finance their mission. He invites the faith community into life and mentality of abundance where they are to give cheerfully and generously (2 Cor. 9: 7) for the work of God. The Church in Kibera, out of their poverty (like the Macedonian churches in 2 Cor. 8:2), must learn to carry on the work of God with the resources they have. De Beer notes that charity leads to dependency and perpetuates inequality, develops a beggar's mentality, and subjects recipients to donors' requirements while deviating from their primary vocation.

The sixth ingredient in the tool is for the church to work in partnerships. With the existing trend where churches and faith communities are gradually becoming empires,

there is a need to restore the church's image and purpose by working closely with others in an ecumenical sense. No single church can fully carry out God's mission. When the local church appreciates other local churches' place, they demonstrate genuine unity and oneness. Working in partnership means the pastor is an active member of a pastors' fellowship or local church network; other than the pastor, the church members are encouraged to work with other churches. By extension, a partnership is initiated with local community groups.

The work of Korten below will make the need for collaboration indispensable for the transformation of informal settlements. Transforming Kibera requires all churches' input and involvement, as the definition of the church envisions. Christ encourages the church to be one, and the Pentecost experience confirms His desire for the body to be united, as discussed earlier.

Swart (2006:58) introduces a pragmatic debate that questions "whether the church's so-called development activities articulate something different from the works of charity as of old". He questions whether that development engagement represents another ideological operational framework from charity acts and if the churches' development praxis reflects the "critical development discourse that has emerged in the theoretical reflections of Christian theology and the churches". I agree with him that engagement that transforms the community's reality must embody economic growth, social justice and self-reliance because it renders qualitative meaning to economic development.

Both the CSAT and Korten's Four Generations of Development, earlier discussed, appreciate partnerships and networking. Respondents acknowledge the role that external funding has played in starting and running their projects. However, even after recognising

the church's initiatives in meeting the community's needs and embracing holistic transformation, these projects often result from non-profit organisations' influence, encouraging them and not necessarily products of critical theological reflection. Donor funding can almost be a hundred per cent associated with each of these projects. Consequently, these churches' latitude with these projects is limited to the supporting organisations' dictates and agendas. That brings into sharp focus the churches' capacity and preparedness to effectively conceptualise, plan, and manage the projects.

CHAPTER SIX

TRANSFORMATIONAL THEOLOGICAL EDUCATION AND URBAN LEADERSHIP IN KIBERA

Introduction

A particular leadership type is required for the church in Kibera to embody and demonstrate Christ's salvific events. Traditionally, the focus of theological education has been to prepare leaders for the institutional church. That is why the curricula were dominated by homiletics, hermeneutics, pastoral care, apologetics and ministerial ethics. However, the 21st-century planetary urbanisation has shifted the ground underneath the churches and leaders and demands a new crop of leaders and new ways of training leaders. The city now requires a new set of leaders and leadership for the rapidly changing urban context, especially considering the burgeoning youth population and informal settlements in fast multiplying communities. These leaders must carry with equal weight both Christ and Ministry life, modelling their lives and ministries after the example of Christ. They are incarnational leaders.

Ribbens and van Dyke argue that

Incarnational leaders nurture the relational fabric of the communities and cities they serve, standing in solidarity with the most vulnerable and building bridges with leadership from various sectors – private, public and non-profit (Ribbens and van Dyke 2018:2).

Chapter Six, Part One

Transforming Theological Education in Kibera

Introduction

The kind of leadership that Kibera needs correlates with the type of leadership education and formation they receive. For the church, theological education has been one of the essential tools for forming new leaders. However, today, there is a need for transformational leaders and theology schools to play that critical role. This chapter explores the need for transformational leadership, the failure of traditional theology schools in making it possible, what transformational leadership means and what needs to change to realise it.

6.1.1 Theological Education in Kenya: Its Foundation

Kombo (in Phiri and Werner 2013:100-108), while discussing the shifts within theological education in Kenya from colonial times, makes essential observations. First, he says that theological education's current ineffectiveness in transforming society is attributable to debates that earlier emerged and shifted focus. Second, he notes explicitly five reasons that are critical in our discourse.

He notes that "theology became synonymous with the ministerial formation, and therefore, its benefits were understood to be confined primarily to the church, its institutions and the believing". What he observes here is synonymous with the objectives of theological education presently offered by most institutions. The church is the primary consumer of theology schools' products, which often fails to impact the larger society rightly.

Secondly, schools of theology were more loyal to their "denominational or confessional foundations, often headquarters of missions and conciliar movements abroad". Consequently, they "exhibited extreme caution" on academic freedom matters. Only courses approved of and deemed beneficial to the denomination found their way into the curriculum. He says commitment to the mission agency "had to be the case because, although the mission church gave their autonomy in the 1960s and the 1970s, missions remained the prime movers of theological colleges". As a result, many church leaders who train in such institutions today owe their allegiance to the denomination and may not play their prophetic mission role for fear of reprisals.

Thirdly, he notes that "there was also a seeming lack of concentration when theology in Africa allowed itself to stray from what would have been the African theological agenda". Instead, he says, they "got sucked into the endless debates fielding different Western interests – the liberals, womanists-feminists, liberationists, and evangelicals", among others. As a result, instead of wrestling with contextual issues, the theological discourse wandered into non-beneficial debates that drifted it away from its core function.

Fourthly, he says, "internal debates among local theologians degenerated into unwholesome, gruesome and often fiery tirades fielding groupings representing discussants who had moved out of the mainstream academia to the church seminaries on the one hand". The Ecumenical, "their counterparts, who remained in citadels of learning in the public universities, stood on the other hand". Such divisions and tensions still exist and contribute to the seeming lack of collaboration among schools of theology for a just, fair and flourishing city.

Moreover, lastly, he says, "theology and religious education were played against each other. Each got compartmentalised into competing for respective domains; consequently, both theology and religious studies are adjudged to have no contact with each other whatsoever". Kombo discusses above what is similar to the current environment in which theological education finds itself and informs the need for transforming it to equip leaders for their respective informal contexts today.

An important observation on theological education in Kenya is made by The New Wineskins Missionary Network (2018) that theological education in Kenya was founded on equipping and training local people to assist missionaries in their work. Therefore, the early missionaries strove to determine what type of theological education best fit the indigenous population. These missionaries were mainly from the Church of England, the Church of Scotland, the African Inland Mission, Pentecostal Assemblies of God, and the Methodist Church.

Borrowing from a study of the development of "Theological education within the Africa Inland Church in Kenya", Mumo (1997:4) states that "...the need for theological education arose out of the missionaries' realisation that on their own they could not spread Christianity as far as they wanted." For instance, the same applies to Carlile College School of Theology, established in 1958 along Jogoo Road in Nairobi, primarily to train evangelists for the Anglican Church (Throup 2018). It was named after Wilson Carlile, an evangelist, a contemporary of William Booth who founded the Salvation Army. It is an illustration of the importance of evangelism in the setting up of theological institutions.

Since then, colleges have multiplied because of rapid church growth within Kenya and Sub-Saharan Africa. Today, over 67 Bible schools, Schools of Theology, Bible colleges, lay training centres and missionary colleges in Kenya. The list excludes the numerous schools of ministry, which are often church/denomination-based non-academic training programmes. Other institutions offering Bible and Theology diplomas include public and private universities. They provide long-distance courses as well as full time, from certificate to doctorate levels. Some of the courses are highly academic, while others are less academic and, a seemingly common qualification requirement is proficiency in the English language.

From the observation above, it is evident that the missionary agenda formed the heart of theological education. It was designed from the missionaries' perspectives and preferences, without involving the locals in what was needed. They were the determinants of curricula needs and were the epistemological sources of knowledge and teaching methodologies. None of the missionaries was Kenyan, and therefore contextual relevance of these theological courses offered by foreigners could not be genuinely libertarian, as the gospel message envisages. As Pobee (1993) says, realising the importance of the environment in education means such language as normative theology is misleading, if not imperialistic. What was taught earlier was considered normative but cannot be taken as such today. This background forms the basis for analysing the relevance and impact of theological education for informal settlements communities.

6.1.2 Theological Education in Kibera: Present Scenario

Responses from all the research participants suggested that no institution had an

urban mission education program in Kibera. Pastor Jane (not her real name) responded: "I have never heard of anything called urban mission or urban theology". Upon explanation, they expressed interest and indicated that they would gladly embrace and join such a class. Unfortunately, no college provides the diploma course. Moreover, University One also relocated the programme that they initially located in Kibera to Kawangware.

Different churches and colleges fill the gap by offering various Bible and theology courses, but which do not intentionally consider the dynamic and complex nature of the settlement. Many of the pastors and church leaders attend these courses, sometimes more than once, to bridge the knowledge gap that exists as they serve their congregations. Notably, almost all of these courses were offered free by the sponsoring church or institution, and students spent a few coins on photocopying class notes and graduation expenses.

Responses showed that theological education or ministry training is typical in the School of Ministry model of African Initiated and Pentecostal Churches in Nairobi's informal settlements. Originally designed and operated by senior church leaders for training workers in their churches or denominations, they have become widespread. They are now open to leaders from other churches and denominations, and they differ from bible schools. They aim to develop leaders who internalise the "DNA" of their denominations or churches and, in turn, reproduce like-minded leaders in their church branch. Thus, they reflect more of a church discipleship class.

Based on the principle of II Timothy 2: 2, where Apostle Paul encourages Timothy to entrust the gospel message to reliable men, these denominational leaders

argue that theological colleges have deviated from the biblical pattern of leadership development. Out of the one hundred respondents, sixty-four said they have passed through these ministry schools. Pastor Jeremy (not his real name) preferred this model and said, "We have had many church splits and dry church leaders. We believe that schools of ministry is the best biblical model and prepares leaders to be loyal and productive."

The respondents also noted that many foreign mission organisations and churches find the school of ministry a better option for leadership training and development in informal settlements. They see the method as less involving, cost-effective, and less or no bureaucracy, making it easier to offer their programmes. In addition, they find this approach to be better at facilitating partnerships between local churches and denominations. As a result, theological and leadership courses developed in the West are offered to the leaders unregulated.

For instance, some of the church leaders have taken classes offered by a seminary from North America. The seminary has a programme that sends teachers to teach the courses they have developed to a group of leaders in Kibera without partnering with any local theological institution. This course is offered through a cohort model that gathers quarterly for a week of classwork. Their admission requirements are non-stringent and allow leaders to take the courses without formal academic qualifications. Unfortunately, it has no local faculty, use only the English language as the instructional language and has a curriculum developed in the United States, making it less suitable for Kibera.

Some of the respondents have been part of another set of training. School of

Ministries, which uses a name similar to the one mentioned above, with a modular programme of teaching and training run by a network of churches, is one other network with a team of trainers from the United Kingdom and the United States. Each year, they dispatch teams to train in different parts of the world and conduct classes in Kenya, Kibera included. However, they are yet to have Kenyan faculty members to teach their courses in the informal settlements. South Korea, equally, is increasingly sending its missionaries for mission activities and theological education in Mathare and Korogocho informal settlements in Nairobi.

The quest for papers (certificates) pushes leaders to such types of courses without considering their relevance. The urban academic landscape demands leaders to prove their competence and credibility by which school they studied and at what level. In the process, more damage is done to communities when leaders undertake unaccredited or approved courses. It becomes challenging for students to engage with their contexts critically when local faculty is missing. As well-meaning as they could be, institutions ought to seek local partnerships before launching their programmes. Such partnerships should go beyond the local church that hosts the programme but include credible academic institutions. On the other hand, local institutions ought to demonstrate their willingness to create tables for partnerships and engage critically. It would benefit informal settlements like Kibera if the urban mission organisations and networks stepped in to challenge and resist foreign institutions and programmes that would disempower local communities through their curricula and faculty.

Shepherds Institute (SI) is another programme that seeks to bridge the gap between formal theological education and ministry in the margins. It has provided

theological education for church leaders in Kibera, Kawangware, Korogocho, Kayole and Mukuru informal settlements. It deploys one facilitator per informal settlement to facilitate forty-five weekly 3-hour classes. One facilitator interacts with students in all the courses except during seminars and a visiting facilitator. Although its operational cost is lower than formal theological education, only one facilitator engaging students does not provide different voices and perspectives needed for the context. However, its focus on ministering to the urban informal settlement's church leaders through non-classical methods makes it relevant for informal settlements. It is an attempt to do theology with church leaders within the informal settlements concretely.

In conclusion, other higher learning institutions in Kenya continue to influence Kibera and other informal settlements in Nairobi. Through the MATUL programme that focused on training leaders for the city, University Two began to offer advanced education for urban leaders. Unfortunately, the programme has since been transformed, shedding its urban edge. The renaming of the academic program and reorganising its outcomes reoriented it. Joseph (not his real name) explained that "factors that led to the shift included a lack of understanding of its significance by the institution's leadership, lack of qualified faculty and its ability to sustain itself". However, these institutions continue to influence Kibera through individual students who study and live or work in Kibera.

The change of name and focus of the master programme brings into focus institutional politics regarding theological curricula. Several considerations would be on the table when an institution either adopts or rejects a curriculum:

1. The individualistic approach to theological education in Nairobi is due to parochial and personal interests.
2. A transformative curriculum for Kibera and the city would require networking and collaboration building. It calls for a consultative process involving urban network leaders, practitioners, and theological educators to form an urban training collaborative.
3. The conventional theological institution may face political, leadership, financial and vocational encumbrances while attempting to urbanise their curricula for the 21st Century urban world.

A collaborative would provide champions, incubators, entrepreneurs and bridge-builders to make joint urban training possible at institutional levels.

6.1.3 Theological Institutions and Courses: Description

As noted above, there is no shortage of theological colleges, bible schools, schools of ministry and universities that, in varied ways, offer theological education to Church leaders in Kibera. Theological education here refers to Christian education provided to leaders to foster theological, ministerial and leadership formation of church leaders in Kibera. They take the forms of Bible schools and Schools of Ministry, among others. Their presence in this community ranges from onsite posts within the settlements to long-distance online courses. However, some students from Kibera opt for residential full-time theological education in different institutions within and outside of the city.

The institutions with satellite campuses inside the informal settlement have their

main campuses in the city's upmarket or suburban sections. A number of them are based outside of Kenya and Africa. Moreover, in providing the context of theological education in Kibera, attention must be given to institutions and theological programs with some urban mission appreciation levels. These institutions have recognition of the current rapid urbanisation, the reality of informal settlements. They are attempting to respond to the needs in these environments in obedience to the gospel message. Among them are Carlile College (CC), Pan African Christian University (PACU) and Bakke Graduate University (BGU) that are considered in detail below.

6.1.3.1 Carlile College and Centre for Urban Mission (CUM)

Carlile College is a training institution for the Anglican Church under Church Army Africa, with its main campus situated along Jogoo Road in Nairobi. Through its Centre, CUM, it designed a three-year Higher Diploma in Urban Mission course. They recruited students from Nairobi's informal settlements and other African cities since their vision is to transform the informal settlements through the local church's ministry. As respondents observed, it has been the only college with a specialised Urban Mission course offered at a diploma level. The urban mission course has served informal settlement leaders from across the city and beyond since its launch in 2003. In addition, students who are not from the informal settlement but have a particular interest in urban ministry have also taken the course.

In addition to the formal urban mission programme, the centre runs grassroots training and mitigation programmes to confirm its commitment to the informal settlements. These programmes show their attempt to mobilise and equip church

ministers and the laity in cities to respond to the call for an integral mission. As a result, they have a training centre in the heart of Gatwekera in Kibera and currently have a presence in Kenya and Uganda, reaching 300 churches in 18 informal settlements.

Before the college restructured the higher diploma course to the current two-year diploma course in urban mission, it was a full-time non-residential three-year program. Only a few local and international students resided at the onsite Tafakari Centre in the heart of Kibera. It was intended to offer students an incarnational experience to live and participate in the community's life as they studied. As is true in most contexts, this model is expensive and unsustainable within impoverished communities. Inadequate external funding has led to its restructuring.

Consequently, it currently has no residential students. Students now take evening classes at the Jogoo Road campus and only one lesson a week at the Kibera Centre. Evening classes seemed to be less costly and suitable for adults who have other responsibilities.

The college has over ninety per cent of its faculty members comprising Kenyans and visiting lecturers, as opposed to many institutions that have faculty largely drawn from outsiders. The local faculty's engagement shows that it appreciates the local pool of expertise and knowledge to understand the context better. Although some of them have not received training in Urban Mission, the academic qualifications from their fields provide the foundation for integrating knowledge and skills for urban missions.

The local faculty's ability to relate course content to the students' context boost the learning process. However, the input of none locals within the faculty remained largely

absent since they bring perspectives and experiences that inform praxis. Local faculty, besides, can explain concepts and ideas using the students' frame of reference. The use of relevant illustrations, site visits, visiting speakers and group work enhanced the learning process.

One of the program's critiques is its bias towards the United Kingdom's (UK) education system, with most course textbooks authored by academics from the UK. The course assessment methods like writing essays, exams and book reviews, although significant in themselves, provided a challenge to practitioners who had no such academic experiences. Students' evaluation was based on a 70-30 basis where exams accounted for 70 per cent of the total marks awarded while term papers accounted for 30 per cent. More practical subjects were assessed on a 60-40 basis.

Like higher learning institutions today, examinations were based on comprehension, mastery of content, structure, grammar/language and application. Their significance for theological education in the informal settlements is yet to be ascertained. This criterion best suits students aiming for further studies but not urban practitioners interested in acquiring fundamental knowledge and working skills in their communities.

Finally, the assessment mode was not sensitive to the many leaders in the informal settlements who cannot write exams. Consequently, they are incapable of taking such courses that are exam-oriented. Worse still, many leaders are intelligent and academically capable, but Western education bars them with its insistence on heavy academic writing, proper credentials, and English as the language of instruction. Hence, although the course was practical, relevant and hands-on, and assessments were relatively

from below and from the margins, as respondents have stated, it was inaccessible to most church leaders from Nairobi's informal settlements. However, the development of grassroots training programmes helped reach out to leaders who had left high academic requirements.

6.1.3.2 Pan African Christian University (PACU)

Two research participants took the Diploma in Transformational Church Leadership programme offered by (PACU). The university is situated about 19 kilometres from Kibera, where the training post was located; a fully accredited private Christian University in Kenya offering leadership training for the church, business, and political leaders.

According to the participants, the Diploma in Transformational Church Leadership programme was launched in Kibera in 2006. The leadership programme has been replicated in Kawangware. Several church leaders from Kibera and Kawangware got admission to this program based either on high school grade or a mature entry basis.

PACU's Diploma in Transformational Church Leadership Programme offered to church leaders does not explicitly target informal settlements. However, the programme's design and delivery endear it to leaders who prefer a flexible and less costly academic programme because theological education is associated with high costs, similar to other educational programmes. The diploma course is not a full-time educational programme and does not involve extensive research work. However, they admit that it is a good theology programme for the city.

The university's Pentecostal affiliation can be reflected in the courses offered and the students they attract. Respondents indicated that over 95 per cent of the leaders in Kibera and Kawangware who have undertaken the study is from the Pentecostal and African Initiated Churches' background, with Independent Pentecostal churches having the majority. The programme has workbooks containing the course's units, and each student is expected to buy unit books. Poorer students often defer classes while others drop out because they cannot meet the tuition costs. Several factors contributed to the training being moved from Kibera and Kawangware to Christ Is The Answer Ministries (CITAM) Valley Road Campus. Students from the informal settlements commute to this affluent neighbourhood near Nairobi's Central Business District (CBD) to take their classes.

The move to Valley Road proves how the sustainability of such programmes meant to train leaders within informal settlements is a challenge. The participants appreciated the training being situated within their community. Still, they decried the high cost of purchasing the workbooks and deploying only one faculty member to teach or facilitate all the subjects. The workbooks play a significant role in containing the coursework content and continuous assessment tests. The final assessment is an end of a conventional module exam, like other assessment models. An end-of-term or semester 2-3 hour examination seems to be the popular assessment method different institutions use.

6.1.3.3 Bakke Graduate University (BGU)

Bakke Graduate University, through Centre for Transforming Mission Kenya (CTM), to bridge the existing gap in urban leadership education and development for

leaders who work in "hard places", referred to here as informal settlements, introduced, in 2008, a Master of Arts in Global Urban Leadership (MAGUL). Twenty-nine students were enrolled in the program, but twenty-one graduated. Urban leaders, practitioners and theologians went through Nairobi's Master's programme, some taking it for audit while others for credit. Tuition, travel costs for visiting professors and training materials were fully funded by the sponsors, together with the course textbooks and learning materials.

The intensives model was adopted, with one week of contact class hours every four months, interspersed with writing journals, reviewing books, and conducting group research projects. Lectures, group discussions, movie reviews, and the use of pictures were the instructional methods employed. Other methods employed included virtual classes, among others. The main assessment methods took journals, book reviews, and projects, while cohorts' purpose was accountability, peer review, discussions, and projects. Within the three months in between the intensives, learning and accountability happened within the groups.

Jazz, from Jazz music, was the metaphor for doing theology, known as Jazz theology. It is a method that pays attention to the blue note in jazz music, a musical note that is interpreted to represent voices of pain. It seeks to listen to the voices of pain in the community, a method of doing theology from below. Respondents who took the class registered their appreciation and acknowledged that it was the highest level of risk a Graduate school had taken for the informal settlements in Nairobi to provide what is relevant for their leaders.

Onyango (not real name), a graduate of the program, says that this programme

gave him the language for urban theology and ministry, singling out phrases such as 'theology from below, incarnation, and loving the least last and the lost of society'. He says the course has resonated well with the context of Kawangware, where he serves and helped him with the language for the hurting community. Another participant, Moseti (real name withheld), on the other hand, says that the intensives model allowed him to continue serving in his parish, which is located some 480 kilometres from Nairobi and studies at the same time. He says that its design was different from all the other academic programmes he had been part of before. He also notes the cohort system's significant role in the learning process, where group discussions made learning more accessible and communal.

Participant Charles (not his real name), on his part, is full of praises for the course but goes ahead to disagree with the naming of the courses offered, arguing that they were neither conventional nor context-sensitive. Like many others, Simon Peter agrees with him on the course names. He points out that it was not a good idea for the university to have all lecturers, except one, come from the United States of America to teach on the programme. Pastor Ajega says it needed local academics and practitioners as faculty members to relate the course content with the African urban context effectively. Moreover, he observed that most of the coursework literature was published by Western writers who knew nothing or little about the context of Kenyan informal settlements.

I agree with the respondents and add that the use of images and pictures. However, some were not culture-sensitive. The use of videos and book reviews and cohorts and accountability groups as methodologies were compelling and provided a departure from the lecture method. Its focus on ministry in the informal settlements provided room for

relating content to the context and relevant bibliography. Although well-intentioned, the course was an extension of the colonial perpetuation of theological frameworks and hermeneutical biases. It stood in the face of decoloniality and the Africanisation of theological education since all professors were from North America except one. The use of books authored by Western theologians and academics further extends that perpetuation.

To a lesser degree, the course was sensitive to the Kenyan education system requiring academic research; instead, it adopted the group project system. It was not consistent with a referencing format, and the courses were designed within the framework of systematic theology, except for two; church history and community development. Furthermore, since funding was a one-time donation secured by the organisation, the program was not sustainable. Although it had its underside, the number of students served, the knowledge and academic pedestal it has provided, and the hard places' commitment can rarely be matched by other theological programmes. The Kenyan British system's departure gave it a fresh breath and exposed students to a new learning way that is more sensitive to students and communities' needs.

6.1.4 Theology of Place: Locating Theological Education in Kibera

The thick description of Kibera and Nairobi's city in chapters one to three describes the context of doing theology and theological education. In summary, it is a context of a large population of God's image-bearers living in squalid conditions, a product of poor governance and unjust socio-economic and political systems, both at the local, national and global levels. Essential social services are mostly lacking, they are

poor and marginalised, yet they contribute to the economy and participate in building the city of Nairobi. Therefore, James (2015) argues that urban theology must be concerned with theology in the urban's particular geographical and spatial context.

It is incumbent upon theological educators to pay close attention to the crucial role that context plays. In this regard, Thompson helps by understanding the functions that context performs in theological discourse and its relevance in locating and establishing theological education for informal settlements leaders. He says,

The appeal to the context in theological discourse serves many functions ranging from the descriptive to the polemical. It is descriptive when it merely states, for instance, that "Theology is always done from a certain perspective within a particular context". It is polemical when contextual theology is seen as a corrective to other forms of theology (Thompson 2010:94).

As Faraja (2016, p.1, para. 3) has observed, "doing contextual theology is to do theology in dialogue with two realities, the experience of the past recorded in scripture and the church's tradition(s) and the experience of the present or the context the Christian theologian live". Urban theology, therefore, in light of Kibera, demands consideration of the people's current experiences, their social location, and their cultural identity and change within the context. He adds that it asserts the necessity of cultural context to understand a passage of scripture fully.

James (2015:48), while looking at "urban theology as a God and Bible endeavour", asks pertinent questions that help with thinking about theology in the city. She asks, "Is God present and active in the city? Is God speaking in the city and if so how

and where do we hear the voice of God and where do we witness the acts of God? How does one determine the voice and call of God in the context of the city?

In other words, is God present and speaking in Kibera and other informal settlements? How do theologians and church leaders hear the voice of God there? What does God call the church and theological institutions to be and do in Kibera? Ward (2017) echoes James' argument by saying that theology, as faith seeking understanding, means more concretely understanding God's word in my context. Nobody else has the primary right to control what God reveals to me. What God speaks concerning Kibera and what he wants leaders to do is specific to Kibera. Therefore, the church and the theologian's task is to determine what it is to act appropriately.

Therefore, every Christian in an urban area, urban practitioners, and theological educators must ask whether God is found in the informal settlements, what God is doing, and what God wants his servants to do. James then asserts that

For those who are people of faith, urban theology is simply obligatory in an undeniably urban world, with insurmountable challenges that the disciplines of sociology, urban planning and even economics, cannot in isolation deliver from [the] captivity of injustice, greed and ethnocentrism (James 2015:49).

As Headley observed, this exercise is crucial globally. "Practices related to theological education or Christian education to train Christian ministers or practitioners have had limited engagements with the realities of urban challenges" (Headley 2019:8). It takes the development of a theology of urban mission to understand and engage urban realities. There has to be a model of theological education that is responsive to this context. Whatever schools of theology have to offer Kibera would be measured by how responsive they are to God's voice about the state of the settlement.

It is worth noting that both pedagogy and theology from below arise as people articulate God's knowledge and experience within their contexts. In this paper, first, they are theologising from the periphery of organised theology done by the dominant culture. Second, they are "lay Christians" such as students and leaders who do not fall within the category of professional theologians. Thirdly, it is a theologising that begins with context instead of scripture in establishing good news for the people. In this respect, the context of Kibera informal settlement falls right within this description, with pastors and church leaders who live in a context of poverty and marginalisation and have no formal theological training.

Moreover, theological education cannot be restricted to how one should communicate the gospel. Instead, as Dyrness (2016:20) argues, the critical question is how to respond to what God is doing in that given context, not how the gospel is placed in or communicated within it. Such a position assumes that God is already at work in Kibera, has endowed it with great resources (local wells) and that God's servants are already working there. Recognition of this basic fact by institutions would demonstrate institutions' willingness and readiness to incarnate outside of the cultural situation and discover existing gifts. Therefore, theological educators' role becomes working with the leaders and seeking to learn from them. Such an approach results not in a top-down, condescending and patronising attitude but a humble theological service and theological education with the leaders, which becomes mutually beneficial.

Wahl's (2013) covering of the five broad critical challenges informal settlements like Kibera finds themselves in when it comes to theological education helps to analyse Kibera's theological education context. They include "access; the lack of resources;

sociopolitical and social-economic illness; an Africanised scholarship and curricula; economic injustice and ecological destruction" (Wahl 2013:269). As already noted earlier, it is worth considering why so many church leaders in these communities are not theologically educated and how to cure it. Any form of theological education for and with leaders in Kibera have to confront these challenges.

6.1.5 Challenges to Theological Education in Kibera

6.1.5.1 Access

Not only are church leaders lacking or denied access to theological education by formal schools of theology, but there is also an even greater need to equip part-time ministers and church members to fulfil their callings. To cure this challenge, Wahl argues for developing "a new form of theological education that is attractive and accessible to most of these leaders without theological training" (Wahl 2013:269). He argues against the conventional models of TE that focused on ordained ministry. He says those tasked with developing curricula, programmes, institutions, and methodologies are compelled to reflect on the models' relevance critically.

Kibera requires theological education that is open and accessible to equip all believers to establish the Kingdom of God. This demand goes contrary to a primarily elitist form of theological education presently offered. Wahl (2013) argues that traditional theological education methods are insufficient to equip part-time ministers and focused ministries. To fulfil such a task, he suggests better collaboration, cooperation and networking between African institutions to address the need for theological education on academic levels lower than universities' training.

6.1.5.2 Lack of resources

Theological Education in the informal settlements occurs amid poverty, unemployment, economic struggle, and the digital divide. Lack of resources means a shortage in library facilities and trained personnel (Wah 2013) and hinders access to much needed theological education. Besides, leaders desiring to be equipped cannot afford the cost of TE, which is often exorbitant. In this case, what should be considered are models that are self-sustaining to avoid utter reliance on external funding. As noted earlier, theological education's full-time residential-based system is costly and does not suit impoverished communities, calling for alternative training modes. On the flip side, the lack of resources caused by the socio-political and economic problems in Africa's urban areas is also what theological education should address.

6.1.5.3 Socio-political and Economic Illness

Political instability, particularly around presidential elections in Kenya, economic chaos and poverty, continue to threaten the very existence of poor urban communities. The socio-political and economic challenges in Kenya and Africa are problematic because churches are mushrooming everywhere, and the majority of Africans are Christians who ought to follow the footsteps of Christ in fighting injustice. Kenya, as noted earlier, is over 80% Christian. The task of TE, therefore, is to produce change agents. It remains a challenge for theological education to alter the dynamics and become the leading agent in developing transformational leaders for the poor communities. It must also wade through the current political and economic illness to formulate strategies for equipping leaders amid the challenges innovatively.

6.1.5.4 An Africanised scholarship and curricula

Although there are several training programmes for church leaders in Kibera, their characteristic is a deficiency in "an Africanised scholarship and curricula". TE in Kibera should wean itself out of Western content and mode of delivery. Wahl (2013) makes a case for "accredited and accessible competence-based curricula relevant to the African context", which, in this case, is the informal settlements. Theological institutions should always cross-check curricula with how it responds to the needs in the community. In other words, the TE content must be targeting meeting the people's needs.

The relevance of theological education is also measured by the practicability of curricula, not merely its theoretical framework. It questions how robust and productive it is. Focus, therefore, needs to be put on mentorship as a process in theological education. Wahl (2013:272) further argues that theological education's Africanisation "hinges on the relevance of the themes in its curricula, its focus on competence and the unique contribution to the scholarship of theology as a whole".

6.1.5.5 Economic Injustice and Ecological Destruction

Wahl's last aspect is the role of theological education in addressing economic injustice and ecological destruction. These are two global challenges that, if not addressed, will remain a threat to the quality of human existence. Through capitalism, global economic injustice, economic policies favouring the rich and powerful, and trade imbalances contribute to more inequities and widen the gap between the haves and the have nots. Informal settlements are products of political and economic injustices.

In summary, theological education ought to equip students with skills, tools and concepts to respond to the challenges of their contexts. It would be of no use a curriculum that does not align itself to fighting and resisting injustice and addressing the needs of that time and place. Edinburg (2010) made this significant distinction on the role of theological education when it said,

Theological education in this broad understanding aims at developing reflective Christian identity and practice, an informed and spiritually enriched access to biblical tradition, and empowering people for participating in the mission of God in this world. It enables people to reflect critically on the relation between their own Christian identity, their church tradition and other Christian traditions, their relation to the world, and the tasks of God's mission today (Edinburg 2010:151-152).

Chapter Six, Part Two

6.2 Theological Education for Reimagining Kibera and the Church

Introduction

Emerging from the data collected, the participants expressed the change they wish to see in Kibera and other informal settlements. In their little and diverse ways, they articulated how the visions of their churches and programmes for the community were informed by the biblical image of the New Jerusalem and God's Kingdom. Although it was not clear for most of them, I have used the biblical text and literary sources below to capture the aspirations they expressed, which also informed why they engaged with the community. However, it cannot be said with certainty that it embodies precisely the motivation of each church in the community.

6.2.1 A Vision of Theological Education in Kibera

See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind. 18 But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy. 19 I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more. 20 "Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; the one who dies at a hundred will be thought a mere child; the one who fails to reach[a] a hundred will be considered accursed. 21 They will build houses and dwell in them; they will plant vineyards and eat their fruit. 22 No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the work of their hands. 23 They will not labor in vain, nor will they bear children doomed to misfortune; for they will be a people blessed by the Lord, they and their descendants with them. 24 Before they call I will answer; while they are still speaking I will hear. 25 The wolf and the lamb will feed together, and the lion will eat straw like the ox, and dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain, says the Lord.
(Isaiah 65: 17-25, New International Version)

Isaiah 54 presents a compelling general vision of hope and justice that illustrates a suitable urban environment. It is a vision that provides an alternative picture from what Kibera and the city of Nairobi currently present. Bakke (1987) and Linthicum (1991) have reflected this text as providing a powerful city vision. Bakke says it models images of an urban possibility and acts as a blueprint for a redeemed city.

James (2015), on the other hand, asks whether the church should abandon alternative visions of a restored, just world or explore these visions as a possible tool for 21st-century urban renewal. From the participants, the church must remain with these visions and explore them for urban renewal. In chapter five, the differences of opinions regarding the understanding of poverty stand in the way of a collective effort to actualise the vision, but they also provide the scope required to deal with poverty and its effects.

Although there can be utopic overtones over the text, suggesting that it is unrealistic and impossible to attain, it motivates and provides an image to pursue. To tamper with such overtones, the significance of Proverbs 29: 18 comes into play. The writer warns of the consequences of lack of vision by stating, "Where there is no vision, the people perish." Vision is imperative for any practical transformative action. It should, therefore, be a shared vision for urban theologians, practitioners, students, and church leaders. The vision of Isaiah and the aspirations of church leaders in Kibera have fundamental implications on theological education.

It is significant to be aware from the onset that a more broad-based urban mission-centred approach is required. The lack of capacity to transform the informal settlements that the participants talked about is not naïve because the church alone cannot transform urban communities. Even though the church and theological institutions must work

towards a city that reflects God's kingdom, they cannot do it alone. They need to admit and recognise that God is at work in the church and other institutions or faith communities, which the church has unfortunately sidelined or failed to acknowledge for centuries. Therefore, urban mission and theological education ought to embrace a vision for the city that appreciates the role that church and community leaders and change-makers play in the city. In this case, theological institutions should broaden their student base to include leaders from other religious groups, public and private sectors and the third sector. Urban leadership, therefore, must discern God's engagement in history and cross the traditional church boundaries to embrace and incorporate all city players.

De Beer (2012:254) posits a strong argument when he observes that "... the church often fails to provide prophetic and proactive leadership...At the root is the church's lack of a clear and bold urban vision." As a result, it is "...following the trend to suburbia instead of modelling alternative and perhaps more sustainable ways of urban living." His observation demonstrates that the church is late in its understanding of urbanisation and therefore struggles to gain footing to speak and engage meaningfully.

With this in mind, and considering the urban youth bulge, a vision for the African city needs to involve the youth agency. In addition, theological institutions need to shift their focus and explore a more relevant youth education. Today, the school of theology is required to come out of the gated-community concept and robustly step into the streets and marginalised urban communities to engage at those levels. It is invited to go to the people and not wait for people to come to it.

As argued earlier, the task of urban theological reflection is to lead to a missional response that produces just communities and shalom in the city. Kibera can and will be

transformed, but with a relevant educational approach, a new vision of urban leadership and an acknowledgement and appreciation of available local resources.

For Swart and De Beer (2014:4), knowledge about God helps "to transform reality so that it can increasingly reflect the redemptive, renewing, and dignifying impact of God's love". As there are many competing agendas, visions and narratives for the community on land, access to resources, environment, and housing, among others, this process reminds us that the agenda, as theologians and urban practitioners, is a theological one that appreciates what other disciplines contribute towards a flourishing community. Moreover, it contributes to the transformation of informal settlements, working with the ordinary, impoverished and marginalised citizens of the city as part of the envisioned future, without neglecting contributions from other disciplines and agencies.

The process of reimagining Kibera requires critical thinking. James (2015) denounces the cultural pressure to constantly do something, explaining that such a culture evades the responsibility to think. Okola Darius in *The Elephant* reminds us that "Every time you claim that's just theory, we want practice, that too is a theory; it is a theory that posits that theory is not important." (Okola 2019, p. 6, para. 1). Moreover, Elshtain (in James 2015:53), notes that "civic culture was born in ancient Athens and Jerusalem when intellectuals took their stand in public spaces and took it on themselves to act as their cities' consciousness". The exercise that this argument calls the leaders into is a cerebral-spiritual activity for urban transformation.

To realise this vision, Maluleke (1997) argues against the church that continues to be Western in polity, theology, doctrine, and worship, calling for deconstructing the

church. A paradigm shift in theology that refocuses the church on contextualised discipleship rather than elaborate prayer buildings needs to happen. There is a need to "attend to ways in which the gospel narrative relates to local stories" (Maluleke 1997:9) and theologies instead of a disjointed gospel application to the Kibera context. The contextualisation of the gospel in Kibera demands engagement with the marginalised people's local realities and sensitivity. As Niemandt has rightly put it, "Marginalised people are experts in contextualisation because they have a double-consciousness that expose realities that the centre is bound to miss" (Niemandt 2017:210).

6.2.2 Raising a Practical Vision for Kibera

A reimagined, transformed Kibera and hence a transformed Nairobi that Isaiah 65 alludes to, and the participants want, is a decent environment with houses that promote the residents' dignity, health, and general well-being. The environment exacerbates child mortality due to preventable and curable diseases. Unhealthy living conditions expose residents to health and security challenges, adverse weather conditions, and attendant consequences.

It means access to quality healthcare and education and an enhanced capacity to live whole, dignified lives. It translates into protection from abuse and exploitation, healthy spiritual and emotional nurture opportunities, and hope for their future. It is demonstrated in their ability to meaningfully "participate in their development process, in an age-appropriate manner, and become agents of transformation in their city and world. In this respect, work will pay, and they will live in better houses, have food, afford

healthcare, live in a clean and safe environment, and actively participate as citizens in the socio-economic and political processes.

In speaking about a safe space for all, which is lacking now, Zechariah chapter 8 summarises the vision, thus, “4 This is what the Lord Almighty says: "Once again men and women of ripe old age will sit in the streets of Nairobi, each of them with cane in hand because of their age. 5 The city streets will be filled with boys and girls playing there. (Emphasis added)

It is a Nairobi and Kibera that enjoy

[T]ransformed relationships: a restored relationship with God through faith in Jesus Christ; equitable, just, peaceful, productive and inclusive relationships within households and the community that impact economic, social, political, spiritual, environmental and pastoral aspects of life; responsible relationship with the environment; and includes all who participate in the process of transformation (donors/sponsors, churches, organisations, the poor and non-poor, among others) (World Vision, n.d., p. 1).

Moreover, this Kibera boasts good infrastructure, jobs and productive work, peaceful co-existence, and human rights celebration. Residents and churches need to own their land and built befitting houses. They need playgrounds for children and community centres as safe spaces for discussing the community's issues, among others. It will be an interdependent and empowered community. The reimagined community is one where there is "a culture of participation, with families and whole communities empowered to influence and shape their situation through coalitions and networks" (World Vision, n.d., p. 1). The networks are "based on mutual respect, transparency and ethical/moral responsibility"(World Vision, n.d., p. 1) at local, national, regional and global levels.

Besides, it enjoys transformed systems and structures. The systems include all elements that contribute to transformational development. Bush (2006) talks about it as "access to social services; citizen participation; means of production; just distribution of resources in the state; civil society and private sectors; structural, systemic and policy issues; impacts on social, religious and political domains at local, national, regional and global levels".

The church in Kibera will be a church that unshackles from all forms of oppression and injustice and promotes love for God, people and their environment. An activist church stands in solidarity with the poor and champions the disenfranchised people's welfare. This church recognises God's image in all, celebrates gifts and charisms, and seeks the good of all. This incarnational cruciform community lives as resident aliens, fully participating in life here and now and looking forward to a glorious future. It has a life-giving spirituality, sound governance, participates in God's mission, enables leadership that nurtures, is accountable and actively participates in networks and partnerships. This prophetic faith community demonstrates God's love as a church with the community.

In summary, the church has a significant role to play in society. The church's numerical strength in Sub-Saharan Africa acts both as a gift and resource to the continent. Ma and Ross (2013) observe that the churches can influence governance and public morality because they have large congregations and an existing power base. Public, private and third sector segments of the society in this part of the continent are also dominated by professing Christians. In Kibera, Ma and Ross' observation is critical when they say that Pentecostal churches' unique role of having constant contacts with the

grassroots can help them implement changes quickly. Such changes could be lasting if incorporated into Bible studies and sermons. In the past, the white missionary-led churches spearheaded schools/education, hospitals/health, and vocational training colleges/skills development, among others, in nations and communities. It is the responsibility of the church to spearhead the same today. For this city vision to take shape and embed itself within the church and church leadership, it needs to transform theological education to perform the function.

6.2.3 Transforming Theological Education in Kibera

There was general agreement among theological schools as to the kind of courses needed to prepare men for the Christian ministry until a comparatively recent date. All school curricula were much the same and did not have any departure from the missionary courses. Every student, as usual, had to study the Old and New Testaments in their original languages. They were also to take church history, apologetics and dogmatic theology, homiletics, and pastoral care courses. Beyond these time-honoured subjects, no one thought of going. However, within the last few years, a significant change has taken place. It has come to be widely felt that the traditional course is inadequate and ill-adapted to the ministry's needs in this modern age. On every hand, we hear criticism of the old order of things and the demand that theological education is radically reconstructed to bring it closer to existing conditions. No one can deny justice in the criticism and that the demand for reconstruction has at least some warrant.

(Arthur Cushman McGiffert 1911:1)

These words by McGiffert in 1911 capture the concerns and pressure that theological education had at that time, and they are still relevant and alive today. They show that every generation encounters changing contexts that demand theological education to be transformed and restructured. Today, informal settlements, especially in sub-Saharan Africa and the entire globe, have provided a different address. De Gruchy (2003: 454), speaking about the South African context post-apartheid, observes that "Church leaders and pastors, done with the naive approaches of the past, are seeking to understand this world in all its brutal reality and to find ways in which the Gospel can meet this reality face to face."

The church has been at the forefront of pioneering inventions and discoveries throughout its history. It has played a significant role in science, health, education, and politics and is still actively engaged in such work throughout the world. It is a history and strategic role that cannot be lost when a need arises in today's ultra vulnerable informal settlement communities. Therefore, theological education needs to facilitate the rediscovery and reclamation of the church's place in the national and community leadership and play a critical role in all social sectors.

The unique nature that informal settlements in Nairobi present frequently poses questions to the existing models of theological education offered. Generally, the need for any form of education is determined by how beneficial it is, particularly in its relevance and the vital contribution it makes to a people's welfare. Pobee (in Phiri and Werner 2013, p.14) observes that the physical surroundings, material gadgets and inventions, and values, identity, and enterprise, among others, influence the purpose of education. Therefore, what is offered as theological education must touch on the present reality and

champion a flourishing society's vision. As local and international institutions provide various forms of theological education to church and community leaders in the informal settlements, it is necessary to interrogate their relevance for the present urban scenario. This interrogation can happen by examining curricula, methodologies, epistemologies, and what they portend for informal settlements.

In this section, I seek to present the case for the presence of forms of theological education currently offered within the informal settlement, hypothesising a correlation between theological education and the city's state. Much of this discourse and reflection are from the research findings based on one-on-one interviews with the leaders, focus group discussions, and class observations. Furthermore, the section will present a case for a regenerative theology and theological education that prepares church leaders to become change agents in their congregations and communities.

6.2.4 Theological Programmes: A Critique

There are several issues to which a transformative theological education must address itself, which arise from the curricula, epistemologies and methodologies characterising theological education in the programmes discussed above. In the following section, I reflect on the critique that theological institutions and educators should consider imagining alternative theological education models to contribute to urban transformation. This critique is premised on my theology and theory of theological education captured within the sub-headings below.

6.2.4.1 The Goal of Theological Education

As Byaruhanga (2013:154) argues, the theological institutions "...have a responsibility not only to the students in training but also to the society in general." As noted in some of the programmes discussed in part one above, a lack of such intention or concentration means theological institutions must be forced to "revolutionise their structures, curricula and focus". Instead of keeping students busy with lessons and courses that do not relate to the contexts they live and work, it calls for stakeholders to call them back to order. Fernando (2008) summarises it by saying that the goal of theological education must continually be to transform lives leading to transformed communities.

Budiselic further argues that the foundations of theological education to which it must return is about "cultivating in learners a longing to know God, a focus on ministry to people, a life shaped by biblical values, and relevant expressions of faith in cultural context" (Budiselic 2013:138). He adds that

In order to avoid such situations in which theologians return to their churches full of knowledge and information but lacking a connection to the church community they serve or feeling unable to help people in their life problems, theological education needs to be closely connected to the church, and its goal should be to equip people for a practical life of service (Budiselic 2013:145).

If theological institutions and the programmes they provide in Kibera intended to transform Kibera by generating relevant expressions of faith, it would reflect their epistemology, curriculum and methodology. Presently, what is offered is designed for other contexts. Universities and colleges outside Kibera introduce and provide courses to Kibera church leaders uncritically. Therefore, one would deduce that institutions offering in their various forms consider students as the primary focus. If this is not the case, then it

could be inferred that they are merely doing business. Such a conclusion connects to the various institutions and programmes intended for Kibera. Still, it fails to equip leaders for concrete engagement with Kibera justice, equity, land rights, and poverty alleviation issues.

Byaruhanga (2013) further summarises the two-fold goal of equipping pastors and church leaders in theological education and ministerial formation. Its purpose, he says, should result in men and women being prepared for the task of enabling and building Christian communities that are capable of becoming witnesses of the living power of the gospel of Christ. The community's and broader society's needs, in this respect, should inform the educational process, and it ought to be done without neglecting the needs of the student. It cannot be that theological education should fail to have relevance for the broader society.

6.2.3.1 Collaborating in Theological Education

As Byaruhanga (2013:154) has observed, "The missionaries had a reasonable and considerable impact on the region" and that "The type of church these missionaries had in mind and which they eventually introduced in the region was the same as that which they left at home." As a result, "They operated as rival factions and became divisive rather than people of unity". Most of the divisions witnessed within the church and theological institutions today can be linked to the foundation established by Western missionaries. It would have been more impactful to have the theological institutions mentioned above, and others not said, work together to deliver education to leaders collaboratively. Instead, their rivalistic and competitive nature always stands in the way.

Western missionaries established a foundation for theological education that yields divisions and rivalry based on their understanding of mission. This foundation contributes to why Christian theological institutions, in most cases, do not work together. Even in cases where they do, their collaboration is superficial and full of suspicion. Although partnerships have formed such training collaboratives, they have either collapsed or failed to achieve their mission. The failure is attributable to institutional and denominational doctrinal and structural rigidity or distrust of other partners. The same dynamics are at play within churches and denominations and hence the lack of teamwork and synergy required for joint work in communities.

Two significant ongoing efforts demonstrating collaboration are the Urban Training Collaborative (UTC) that brings together Street Psalms and Leadership Foundations and MATUL. The UTC brings together cities across the globe and offers workshops, training and courses with a global community (UTC 2020). The latter is a joint initiative of several institutions, namely Azusa Pacific University in the US, Hindustan Bible Institute in India, Servant Leaders in Thailand, Asian Theological Seminary in the Philippines, Carlile College in Kenya and Episcopal University of Haiti (MATUL 2010). It is intended to bring together a new generation of Christian internationalists from the global North with those from the global South to advance God's shalom within poor urban communities. Its curriculum covers international relations, community development and planning, environmental policy, church leadership, non-profit management, global health, or public diplomacy.

Although these partnerships for theological education seems to be happening elsewhere, there is yet to be a solid collaboration for theological education within the

East African region, especially for the informal settlements. Such a partnership would better resolve the challenges that individual institutions face. Individual institutions such as the Centre for Urban Mission, Pan African Christian University, St Paul's University, and BGU no longer offer their programmes directly to Kibera leaders due to these challenges. Among the reasons for folding up has been unsustainability or lack of ownership of the process. Institutions planning to introduce transformative educational courses in the community will probably face the same kind of challenge. The future of theological education seems to lie in collaboration. Collaboration allows for resource sharing and provides a platform for an unbiased analysis of the educational environment to develop a relevant mission praxis for the context.

5.3.4.2 Developing Rational Incarnational Theologies

Church leaders in the informal settlements are marginalised in theological education because mainline churches and their theological institutions, as Byaruhanga observes, inherited values from the "church in the West that values an over-intellectualised theological training that results in a weakened influence in society". Theological discourses have been reduced to mere arguments and speculations but are devoid of a praxis that takes responsibility and responds to issues within their environments. The theologian is left with abstract theologising, robbed of agency's power and has become a non-involved intellectual in their immediate context.

Mckim (1996:61), in the *New Westminster Dictionary of Christian Theology*, gives a comprehensive and helpful definition of contextual theologies that counters the over-intellectualisation of faith and theological education. He says

Doing theology that is rooted in particular experience implies that it need not be confined to an academic or discursive format. While this form of theology remains valid (it is the form of this essay), theology might also be done in the form of hymnody, architecture, poetry, reflection on local proverbs, film, blogging, faith sharing, etc. Secondly, a contextual perspective points to the fact that theology is done most effectively by the subjects of a particular context, and not by outsiders (like foreign missionaries), although the "outside" perspective does have its place. In the same way, professional theologians are understood more in the role of "midwives," to ordinary Christian people, who are the real theologians (Mckim 1996:61)

In light of his argument, being subjects of the context, Kibera inhabitants must be allowed to theologise in their space. Therefore, carrying out theological education in Kibera should mean engaging in the process of profoundly interacting with Kibera in the light of scripture and faith tradition. Intellectual rigour, thus, becomes necessary to describe, analyse and discern the context critically. However, academic rigour required for engaging informal settlements like Kibera should wrestle against the colonised, western rationalities that disembed theological constructs from the local context and are not grounded in liberating praxis approaches. The task that theological institutions must also wrestle with is how to employ intellectual rigour in light of the semi-literacy found among pastors and church leaders in the poor neighbourhoods who cannot engage when education is over-intellectualised.

6..2.4.4 Effective Pedagogical Approaches

The nature of informal settlements does not favour full-time academic work. Other responsibilities and challenges presented by the informal settlements call for a flexible and more student/practitioner-friendly set-up if learning has to occur. In the past, colossal content delivery and quality assurance ensured that academic bodies and institutions, theological schools, inheriting the Western model promoted full-time academic study. As earlier noted, most church leaders may not give their time to literary work due to other demands like fending for their families.

The approach given to theological education by Shepherds Institute seemed to be much more ideal. It allowed students to gather weekly for a three-hour roundtable contact time and take-home assignments after class. Such an arrangement significantly lowered the cost of offering theological education, and more leaders found the time and resources to participate in the educational process. In addition, the adoption of Theological Education by Extension (TEE) and non-formal grassroots training models have provided alternatives to the exclusive full-time classroom model that edged out many students. Of course, full-time courses are essential, but a more relevant model fits contexts like Kibera.

Moreover, the predominant lecture method referred to by Freire (1972) as the 'banking method' does not seem to work best for adult learners and fails to honour informal settlements. Currently, it is the method that is used widely by most institutions to deliver courses. However, over time, as argued earlier, it has become incapable of showing results, is demeaning to students and does not promote critical thinking. Instead, it works to overload students with information that is rarely processed.

Theology from below recognises that generating knowledge is not solely the teacher's work; instead, every student is an active learner-teacher. Besides, the margins call for the renaming of roles so that the teacher becomes a facilitator. Adult education principles need to be employed, and appropriate language of instruction for the community members is appreciated and adopted. Introducing and adopting such changes can make theological education more palatable and accessible to most leaders in Kibera. As it stands now, theological education remains a privilege of elite churches and leaders.

6.2.4.5 A Decolonised Scholarship Through African Resources

As noted above, one of the challenges theological schools keep encountering is the lack of literature on urban ministry developed by African theologians. Decolonisation, therefore, remains elusive when Western mindsets and frameworks still influence theological education. These theologians write within their environments and time specificity, although it does not mean their scholarship lacks universal principles for contextualised application. Although there is extensive scholarship around African theology and African Traditional Religion, more is still required to complement the numerous systematic and moral theology books. More so, there is a need for more literature on an urban mission in the context of informal settlements, slums and inner-cities.

African theologians and leaders should develop relevant literary materials for theological institutions, especially slums and informal settlements. Each informal settlement is unique, and, therefore, local faculty and literature need to be considered seriously. At the moment, educators have to struggle to contextualise academic literature

developed elsewhere because theological education has to continue. However, institutions must ask themselves whether Western literature's predominant use is preferable to not offering western theological education at all.

6.2.4.6 A Contextualised Curricula

Although theological programmes like the ones delivered by Northern Seminary and Bakke Graduate University are helpful, they do not fully appreciate the context. Even though they have universal principles for application, context sensitivity is minimal. The place of context is vital in the development of curricula. Oguok and Smith (2018:225) note that contextual theology is "...also asking whether we are willing and able to have our perceptions challenged through hearing and privileging those voices that emerge from 'the underside of history.'" As schools of theology pay attention to society's needs, they must equally listen to and honour the marginalised voices. So far, not much attention and consideration are given to them in designing most informal settlements' theological curricula.

On the other hand, it is impossible to conclude that local institutions have contextualised curricula by merely being local. They can exist in a particular community and yet lack connectivity to it. The same applies to ministries that exist within neighbourhoods that show no sign of incarnating themselves in them. A contextualised curriculum means more than glossing over the issues in a context; instead, it critically considers a praxis approach that addresses the local needs. Therefore, contextualising curricula is imperative. The context problems need to feature prominently in the curriculum, involving a conversation between the local and global factors. Their solution

is the end in mind. Such a correlation is in line with Louw's (2010:46) argument that "A restructured higher education curriculum is therefore needed, where the African reality is taken seriously alongside Western ideas."

My theory of theological education shifts the goal of theological education from the student to the society without neglecting the student's needs. It argues that the urban landscape's nature requires theological education to be inter and intra-disciplinary, which calls for partnerships and collaboration. Such a theological education must be incarnational, deeply rooted in the local contexts and becoming flesh and blood with the community. The educational curricula should be contextual, considering the local dynamics, with appropriate delivery methods. It should also give local epistemologies privilege by listening to African theological voices and voices from the margins. This theory of theological education is further expanded in the reflection on theological education in the following chapter.

Chapter Six, Part Three

The Theological Premise for Transforming Theological Education in Kibera

Introduction

The call to transform theological education in Kibera finds its roots in recognising all as possible partners, participants and interlocutors in God's mission. Founded on God's image and the unique vocation of the church, transforming theological education takes into consideration beliefs, practices, and the context to be practical. This section looks at the various premises on which this chapter is based.

6.3.1 Theological Education as Mission from the Margins

For decades, the church in Africa has suffered immensely due to colonisation and its attendant complications. As a result, it still experiences marginalisation even in theological education. According to Wahl's (2013:269) categorisation of "challenges for theological education in Africa: access; the lack of resources; sociopolitical and social-economic illness; an Africanised scholarship and curricula", economic injustice; and ecological degradation, ministry from the margins, therefore, should address both theological education and ministry approaches relevant to its context. The same applies to theological education and ministry within informal settlements.

Theological education's challenges invite a radical bottom-up approach to mission and theological education instead of top-bottom processes that have remained dominant yet unhelpful. De Beer and Oranje (2019:12), advocating for the bottom-up approach, lament the exclusion of "small, local communities, voices and visions, from participating in making the city" and calls for "small communities practising resistance and

reconstruction in multiple ways and places". For the marginalised to participate in city-making, they argue that the communities need to discover the forces that tear them apart. This discovery, they say, should then be followed by finding each other and nurturing deep solidarities until broad-based, interconnected movements take shape, embodying concrete signs of wholeness.

The church in an informal settlement cannot afford to do God's mission like churches in other contexts. As the World Council of Churches noted, their work with and among discriminated and excluded people groups calls for a commitment to justice, human dignity, and liberation (WCC 2020). Being a church of the poor and among the poor, it should partner with the discriminated and excluded people. Their struggle for land, human rights, justice, inclusion, and quality social service provision in the context of "economic globalisation and pervasive violence" must form their central focus. Mission today involves, as Niemandt (2019) says, an appreciation of mission from the margins. According to WCC (2020), a mission from the margins is a theological activity with people exposed to racism, indigenous peoples, migrants, Dalits and people with disabilities. This categorisation does include the impoverished within informal settlements.

One of the theological education process outcomes should be the formation of missional congregations that address the issues stated above. However, the church in Kibera still seems to carry Christendom and coloniality features that render it incapable of being a relevant missional church (Niemandt 2019:2). God's mission that the church is engaged in invites the people of God to a life of love. Niemandt (2020:2) continues to argue that "God's love is epitomised in the well-being of the whole household of God". It

is the well-being that the church should seek for the poor in communities like Kibera. Lausanne III (Lausanne Movement 2011, para. 5) captured it aptly by saying, "Our mission is wholly derived from God's mission, addresses the whole of God's creation, and is grounded at its centre in the redeeming victory of the cross".

Mission as transformation in the margins best encapsulates what churches in the informal settlements should do. It has to wrestle with landlessness and homelessness issues and explore the traditional land resolution mechanisms and relevant government bodies. A theology that distances itself from the conventional methods stands in the way of robust and multi-sectoral traditional-modern approaches. There needs to be a dismantling of the unhelpful colonial system that has created a dependency syndrome among the poor by locals actively taking their place in transforming their lives and communities. This approach is in line with WCC's (2020) observation that now people at the margins are claiming their crucial role as agents of mission and affirming mission as transformation.

6.3.1.1 Implications of COVID-19 on Theological Education as Mission from the Margins

The Corona Virus Disease 2019 (COVID-19) outbreak, a virus that was first detected in Wuhan, China and later spread to the rest of the world, has significantly disrupted every sphere of life, including theological education. Traditionally, schools of theology preferred the classroom method of education. However, to keep safe, governments imposed restrictions on movements and social contacts, and churches,

mosques, schools and political gatherings remained suspended. Schaub et al. (in Mpofu 2020) remind us that

[T]o ward off chaos, human beings strive to control their spatial environment. Reflecting their existential desire for safety and for shunning precarious situations, they need to delimit the place they inhabit, the realm they move into, in a manner akin to the nomads' custom of laying down a carpet to demarcate the territory that grounds their home ... Feeling secure, therefore, emanates from the circumscription of the space inhabited and the knowledge that it does not involve any danger, that it has become a place whose parameters grant safety. (Mpofu 2020:2)

The new reality orchestrated by the disease turned public worship into a personal and private affair. Institutions and individuals had to reinvent themselves to adjust and remain relevant. Education could no longer be offered in a traditional classroom setup, paving the way for virtual platforms. This new platform would expose the inequity and inequality within the educational systems as students from high-end schools adopted it while the poor public and primary schools remained nonoperational. The same applies to theological schools that had to shift to online learning. Jeremy (not his real name), a theology student, said, "I had never imagined taking classes from my home. I have had to go out of my way to access internet, which forces me to always look around for spaces to take my online classes."

In light of the COVID-19 reality and the possibility that it is here to stay, there is a need for a missional shift of the church and theology schools. These entities are struggling in lockdown and containment. Churches that provided education and meals to needy children could no longer do so. The poor are already excluded from receiving and offering essential services. However, the poor have demonstrated compassion and solidarity with each other, giving support to one another, sharing the little resources they

have and taking care of the sick among them. They constantly demonstrate the mission from the margins.

Bishop Jack (real name withheld) is proposing a "devolved" theological education system. According to him, the school of ministry model best suits a situation like this. Within this model, he suggests a church leader becomes the tutor/theologian and spends time with three to four students each week. Nevertheless, he says, such a model, in the end, has a multiplication effect. The only concern he has is about the theology and practice of the churches since each church is primarily concerned with their survival and propagation. He also suggests that church membership should not be limited or understood only as church attendance. Instead, a church should open up and consider membership to mean a confession of Christ and baptism. The members can then have the latitude to support the church's mission even remotely, a concept that is reflected in the virtual church.

Since churches and schools were closed during the lockdown, churches operated through the cell groups. They defied the protocols and met in small groups in their homes for encouragement and support. Adopting a cohort and missional communities model helped one of the participant's organisations continue with theological education amid COVID-19. He said, "Because the missional communities existed before COVID-19, it was easy for the groups to continue learning. These are small groups that could easily observe the protocols". Schools of theology could learn from such a model and operate through a cohort system for learning and accountability.

Another suggested proposal was where theological schools could set up virtual learning posts in the informal settlements, connect them with the internet and have small

groups gather around computers and learn. Collaboration with the local churches dramatically reduces the cost of accessing theological education and gives room for close interaction of students with the local context. It means a community-based theological education, creatively using clusters to foster learning, monitor and keep in touch with the students.

6.3.2 Imago Dei as a Premise for Theological Education

The fight for human dignity and equity springs from the need to honour every human being as God's image carrier. Genesis 1: 26-27 captures what God envisions for human society. The 'image of God' is the marker that defines the premise for theological and missiological praxis for engagement and provides the ground and locus for human development. It is in contrast with the non-faith public, private and third sectors that often are merely obsessed with developmental activities that produce high-tech cities, skyscrapers and modern cities with high-end architectural and technological advancements.

Within and alongside modern metropolises are degradation and squalor referred to in various terms, including informal settlements. This apparent contradiction flies in the face of being created in the image of God (*imago Dei*). The Church, Para-church and faith-based initiatives cannot faithfully transform society without God's wisdom resident in His Image. The development plan for urban Africa, designed and articulated from other contexts, remains deficient in positively impacting the urban population. It fails to capture the ecosystem of relationships responsible for poverty and injustice.

The demand for pedagogy from below to be transformational arises because of God's marred image in humanity. Systemic and systematic marginalisation of society's parts through policies, institutions, and processes degrade this image. Capitalism and the powerful's incessant greed for more power condemn the poor to perpetual dehumanisation and dependency. Therefore, educators' role should encompass a process of conscientisation and agency to recover God's image. Social ills in the forms of racism, classism, and sexism that produced colonialism and other social prejudices continue to thrive in the world today, embedded in the world's education systems.

Stakeholders of theological education with informal settlements leaders must transform it to recover its divine vocation for every hurting community to transform communities. Economic, political and social disciplines continuously challenge the place of theology and theological education in positively influencing society, thereby questioning its relevance. In African cities today, governments and other players undertake the quest to make cities flourish and livable. In contrast, theology and theological education do not make it to the conversation tables. The many shifts and twists, some of which relate to Christianity's colonial history in Africa and the church's neo-colonial affinity to contemporary Christian mission, continue to mar theological education. The image of God should become the voice that returns us to the authentic transformation of society. However, it is not possible when the community is unaware of or does not consider God's image.

Peter May (n. d.) notes six components of God's image (Gen 1. 28) crucial for theological education in recovering God's image. They include creativity, intelligence, aesthetics, morality, relationality, and spirituality. The city needs creative and innovative

ministries, intelligent faith, beautiful expressions of God-given gifts, moral responsibility, authentic community and deep spirituality. These concepts embody God's wisdom and desire for humanity. Anything contrary suggests a deviation from God's original intentions for the human family and the created order. Wahl (2013), while discussing the need to relate Christianity's geographical shift from the North to the South to the cultural change it finds itself, also observes that if the quality of this interaction is good, it will produce within these continents creative theological development, mature ethical thinking and a deep authentic response to the gospel on a personal and a cultural level (Wahl 2013:267).

Aesthetics is humanity's appreciation of beauty as ordained by God. Every human has genuine adoration and gratitude for fitting and beautiful things, whether in music, art, infrastructure, and architecture. On the contrary, informal settlements, with indecent houses, open sewers, poor sanitation and poverty, among others, display the opposite. The appreciation of beauty by the rich and the poor disqualifies informal settlements from residential areas of choice. When faced with living between the beautiful suburbs and slums, humans naturally settle for the former. Every human being is desirous of decent and better-living conditions such as good houses, good food and clothes, a clean environment and peaceful resting places. Those who live in Kibera and other informal settlements do so for lack of a better option. It is the role of theological educators to help in recovering this aspect of the *imago dei*.

Secondly, God created humans as moral beings. As outlined in part two above, the vices and contradictions witnessed in society, especially among the poor, only point to justice issues, which hinge on morality. Poverty, crime, alcoholism, rape and abortions

seen in our society are moral gaps and contradict what it means to be human. The recovery and redemption of theology and theological education will reclaim humankind to their moral agency again in and with the church. Therefore, any missionary enterprise ought to concern itself with redeeming the moral fibre of society.

Thirdly, humanity is wired for community. The African Ubuntu philosophy is an excellent example of human relationality in the community and living for society. During the fight for independence, Tom Mboya (2017), one of Kenya's leading civil rights activists explained what community means. He captured what communal life means. His observations best explain how informal settlements and poor neighbourhoods can be changed when African peoples take an inward look and become loyal to God's image in them. He says, and herein quoted extensively:

In Africa, the kind of economic, social and political institutions that make sense must find their meaning in the African setup. Any new organisation or culture, which we bring up, must be based on some traditional concepts of life. In traditional Africa:

A person is not just an individual; he is part of a system, part of a community. S/he has responsibilities within that community and has duties to perform in that community. But in turn, the community has also got a responsibility to him/her; they have duties towards them and their children. Every person has got equal value and worth. Although some of our people in traditional life had a lot of wealth, their wealth was not belonging to them as individuals; they held it almost in trust for the rest of the community. When any of the members of the community needed help, they could look at the possession of the wealthy as something they could get access to so that there is this element of acknowledging individuals as equal humans in the community. (Tom Mboya 2017)

What Mboya said applies to affluent churches to the struggling churches within informal settlement communities. It should naturally happen that the wealthy churches join hands with poor churches to do ministry. On the contrary, isolation and segregation

of churches working on common issues keep hindering working communally. Individualism and unguarded self-interests keep hampering the mission in the context of marginality. He continues to say that in the traditional African setup,

Every decision was made through consultation and discussion and by consensus. There was no question of one person deciding for the rest or minority deciding for the rest. A proper procedure also laid down how every decision was taken and at what levels every decision must be taken. There was a procedure by which certain community members attained seniority, and by that seniority, they were in a position to make confident decisions on behalf of the community. This is the democratic nature of our society. There was a belief in the Supreme Being; in essence, we paid homage to God or gods. We acknowledge there exists a God. We had certain religious functions, not denominational but born in our tradition. Before we harvest, we have to do certain things to pay homage to God. Before we break the ground for cultivation, we pay homage to God so that there is a distinction, for example, between what we believe as Africans and what other cultures believe in (Tom Mboya 2017).

He says that contrary to the present scenario where a rich and influential minority makes decisions for the majority, their selfish interests override all other concerns. Well organised societies, which tap into our true nature, end up building healthy communities that honour all and promote life. Conversely, when relationships fail to work, injustice thrives, and the disadvantaged are trampled underfoot by the powerful.

Rapid urbanisation threatens this social organisation. Instead of bringing people socially and spatially together, we witness people geographically pulled in one place but socially, economically and culturally divided by these walls. Power differentiations and economic disparities have become dividing walls in the city. Recovery of God's image, appreciative shared life, and treating others with dignity and respect would help restore broken relationships and make them function locally and globally. Instead, the marred image promotes societal breakdowns and urban fractures on which injustice and oppression thrive. Therefore, transforming theological education as an undertaking that

this thesis is about, through pedagogy from below, seeks to redeem God's image in society from the shackles of racism, professionalism, expert theology, political and economic domination to redeem the broken structures in the community.

Theological education in Kibera should be intentional in recovering God's image among the impoverished victims of injustice and years of marginalisation. Its curriculum, epistemology, and methodology should promote Kibera residents' humanisation by appreciating their God-given gifts, experiences, and local resources. It should seek to honour them as owners of their destiny and empower them to refuse dehumanising frameworks, processes, systems and structures. In the end, it becomes a tool for reclaiming their creativity, morality, spirituality, community, intelligence and beauty. It is a process of transformation from victimhood to agency, scarcity to abundance, theory to practice and from rivalry to peacemaking (Rocke and Van Dyke 2017:12).

De Beer's (2018) use of the term 'politics of becoming' captures the essence of why the struggle for a more responsive theological education process persists. He argues that "Our faith, too, is becoming, changing from a co-opted Christian construct to a vibrant act of resistance, fuelled by the compassion and anger of Jesus, and embodying a new household of God, deliberately away from Empire" (De Beer 2018:18). This struggle, he says, takes the shape of new energies emerging from the power of powerlessness, the possibility of impossibility, and the translation of attributes such as peace, generosity, forgiveness, mercy and hospitality into everyday practices.

6.3.3 Ecumenism in Theological Education

Ecumenism has its roots in the Greek word, 'Oikos, meaning the "whole household of God'. Conradie (2007:1) observes that 'Oikos integrates three ecumenical themes, which include the "quest for economic justice, ecological sustainability and ecumenical fellowship". He explains that it is understood within the context of God's whole work (creation, providence, redemption, completion). He further notes that Christian communities live from the conviction that the whole household (Oikos) belongs to God and has to answer to God's economy.

Since there are variances in the understanding of the church and God's household, some scholars are not agreeable to the concept of ecumenism. Rausch (2017:87) appreciates ecumenism's developments without registering its challenges, especially around doctrines and practices. Without wading into the debate, recognising different Christian communities as belonging to the same household is a step toward fulfilling God's mission. Despite the differences, ecumenism invites the various groups to learn to "work together, engage in meaningful theological dialogue and bear witness to Christ's reconciling love in light of the multiple crises facing the world today" (Rausch 2017:88).

The unity of the church in Kibera has been elusive for a long time. Therefore, it is encouraging to see the different churches come together through pastors fellowships lately. As Rausch (2017:89) has noted, the new ecumenism based on shared values rather than visible communion is the way forward for the church in Kibera. For instance, his highlight of the poor's concern and the disadvantaged that frequently brings Christian communities together in joint efforts serves as an example for the Kibera church. Furthermore, ecumenism calls for positive relations between Catholics and evangelicals,

Pentecostals and African Instituted churches instead of working in isolation. He notes "that a new ecumenism may be emerging, focusing not on doctrine but rather on the common values, beauty, life, and non-propositional truths expressed in action" (Rausch 2017:91).

Jesson's (2011) writing about Pope John Paul II's observation holds the key for both the church and theological institutions in Kibera. He says,

Pope John Paul II described the ecumenical commitment as a conversion, an actual change not only of heart and mind but within our souls, a change such that we desire what Christ desires. Christ's desire for unity among his disciples is integral to Christ's vision of the church that is his body. Therefore, ecumenism cannot be an appendix, an added task to an already busy mission as Christians. Instead, an ecumenical vision must infuse all aspects of Christian life and mission (Jesson, 2011).

Regarding mission in the urban context, Conn and Ortiz (2001:234) have rightly observed that the city can be overpowering, especially for autonomous and independent churches. It is not ordinarily going to be the proclamation of the gospel that will fit every context. This overpowering effect of the city makes small churches reluctant to face structural and institutional demands. Hence, they adopt isolationism and piety in the urban context because they are not prepared. In essence, they flee the city while they are right inside it.

The reality of the enormous challenges found within the Kibera informal settlement makes churches and leaders feel insignificant. They then resort to looking inward and ignoring the colossal difficult circumstances around them. The remedy to this dilemma is cultivating a networking spirit among churches to promote ecumenism since no one church or organisation is comprehensive and able enough to deal with them. Similarly, this is the way theological institutions must go. Theological institutions must

embrace ecumenism to meet the current urban challenges that theological education faces, like access to theological education, among others mentioned earlier.

Harvey Cox (2009:43) argues that the mistake made was to believe that the Spirit was only present in believers, or a select few, and on the other hand, hold that the Spirit is omnipresent. Such a theological position makes Ubuntu impossible since such a stand is connected to the doctrine of election, emphasising "them and us". The Spirit of God, he says, takes us back to faith and appeals for an interfaith dialogue approach to advance the Kingdom that Jesus had desired and commanded the church to strive towards. It is the same argument that Swanson and Williams (2010:28) are putting forth when discussing how to transform a city. They say the 'bounded set' where the concern is working with those who believe what we believe is exclusive instead of the inclusive 'centred' where the primary concern is working with those who care about the things we care about.

Therefore, ecumenism means God's household or Oikos is all-encompassing, with many rooms and spaces. Transforming the mission is to open up spaces in between – not to make everybody the same, but to honour and celebrate difference whilst forging relationships and collaborations for transformation. Theological education must intentionally consider ecumenism and networking as a requisite for preparing men and women for engagement in their communities' affairs. Courses taught must emphasise the importance of ecumenism and inclusion of all. Church leaders see other churches, denominations, and religions as fellow servants to transform the city's informal settlements.

6.3.4 Theological Education and Social Action: Rereading the Parables

Prevalent among churches in the informal settlement is reading parables as earthly stories with heavenly meanings (Van Eck 2009). While discussing the research questions in the focus groups, the need for relevant biblical hermeneutics in the church arose, with one participant introduced how parables encourage the poor to focus on the future kingdom. His position, which is not exclusive to himself, would not serve well the community since it takes away the Christian's focus from engaging in the here and now.

Biblical hermeneutics in Africa has undergone numerous changes. Van Eck (2006:681) spoke of when African theology was primarily reactive and apologetic because African religion and culture were "seen as demonic and immoral". Today, liberation theology, as a framework and opportunity to produce an inculturated African theology, has become dominant. The struggle against poverty, economic injustice, marginalisation and dehumanisation, demand new readings and theologies. The fight for freedom and fullness of life continues, and it is only when the "Bible is critically read from and with the perspective of the marginalised and the poor, and this reading of the Bible remains related to social transformation" (Eck 2006:687).

For pedagogical purposes, Reinstorf (2006:139) groups the parables into "four major parts: I History, genre, and parallels (essays 1-3), II Parables of the kingdom (essays 4-6), III Parables of warning and preparedness (essays 7-8), and IV Parables of the Christian life"). Bowers' (2001, chap 6) "organises the parables around three basic elements of first-century life": "Family, Village, City, and Beyond," "Masters and Servants," and "Home and Farm". They give a better categorisation in dealing with society's setup and how it affects individuals and groups' lives. However, attention is

given to their application within informal settlements today instead of their use in the Palestinian context. Gospel contextualisation of the parables shows that just as the "Gospel writers themselves have in part adapted, changed and as such "retold" the parables of Jesus for their particular situation" (Reinstorf 2006:149), similarly, informal settlements require that process.

Instead of the church in Kibera finding direction, inspiration and applicability from Jesus' parables, it appears that they have interpreted them to promote obedience and passivity to the system. Constantinian Christendom hermeneutics on the parables, it seems, has heavily influenced how Jesus' parables are understood today. Whilst there has been a preoccupation with reading the parables as talking about God and His Kingdom, New Testament scholars who consider the implications of the teachings of Christ for a practical living have provided a different approach. Van Eck (2009) reminds us that parables are not earthly stories with heavenly meanings but earthly stories with heavy meanings. All of these had "led to the idea that when Jesus spoke of the kingdom, he did not talk about a future, apocalyptic event, but of the immediate reign of God that is now present" (Van Eck, 2009:6).

He goes ahead to awaken us to the idea that, after all, Jesus was speaking and acting prophetically, having analysed His context and challenging the systems. He says The parables, in short, therefore picture Jesus as a social prophet. A social prophet that spoke of a society wherein the élite did not exploit the none élite and a society wherein the peasantry accept each other, [where they] no longer see themselves in agonistic conflict with each other, [where they are] no longer defending their given and limited

positions but even reaching out to Samaritan enemies. He is not an apocalyptic prophet but one who is deeply cognizant of and connected to his social reality (Van Eck 2009:5).

Theological education in Kibera must begin to appreciate stories in theological discourses for the African church. Instead of teaching theology in a scientific linear format, theological educators should adopt the African storytelling culture for teaching theology. Through storytelling as a method, theological education holds the potential of making it more accessible and palatable. Without losing sight of the reality of semi-literacy within Kibera, the storytelling method has the possibility of creating a new window for discipling the masses. Like Jesus, it calls for recognition and connectedness to one's social reality.

Moreover, Jesus used his parables prophetically to speak to the systems and powers that oppressed people. A recovery of this gift by the institutions and Christian practitioners provides a tool for engaging people with power non-violently. Therefore, theological education should consider how parables, which are stories, can be emancipatory in the educational process within informal settlements. Such an approach would involve adapting, changing and retelling the stories Jesus told without neglecting local stories and experiences to teach and speak to power.

Constantinian Christianity and church polity have probably passed down this model of interpreting parables, which robs the parables of their sting against the ruling class, both in the political and ecclesiological quarters. Jesus' parables, on the other hand, are stories about the gory details of how oppression served the interests of the ruling class (Bower 2000), exploring how human beings could respond to an exploitative and oppressed society created by the power and privilege of the élite (including the temple

authorities). For informal settlements leaders' theological education, hermeneutical tools ought to postpone the purely apocalyptic reading of the Bible, including parables, to deeply integrate theology with active community transformation.

Fox (2012), while reflecting on Albert Nolan's (1976) *Jesus Before Christianity* book, also had earlier observed that it is a misunderstanding to locate this kingdom of heaven/God in an otherworldly, afterlife existence. Instead, it was a just way of living here (on earth) and now (not in an afterlife). He argued that the concept of an afterlife in heaven was unknown to Jesus and his contemporaries. The kingdom of heaven would replace the established system, the kingdom of Satan, which had money, prestige, exclusive group solidarities, and power as its key elements. A defining characteristic of Jesus that puts together his words and deeds was compassion for the suffering, the poor, and those rendered powerless by their socio-economic status. He was present both in word and deed to the gory realities of his day.

His presence informs the attitude he adopted that demonstrated itself in ignoring religious and societal conventions, associating with the undesirables, and often sharing meals—sometimes, he did the inviting. Fox (2012) argues that since physical and mental infirmities were believed to be the effects of sin, and sinners were corrupted persons, his forgiveness of sin and healings were seen to be liberation from both. The fruit of God's Kingdom was evident in the compassion for the poor, the sick, and the powerless. As a result, he relentlessly criticised religious authorities' misuse of laws that created additional burdens for the people. In other words, Jesus identified with the lower classes and was actively seeking a better way of living for them. Is it not this way of reading parables and training leaders to see them that church leaders in the informal settlements

require so that they can come alive to the daily realities of their contexts and act accordingly? Theological education that is faithful to *Missio Dei* embraces Jesus' model of dealing with yokes and bondages that mar God's image in people. It must not be in bed with systems that perpetuate anti-Kingdom values in society, which often divert focus by proposing postponement of action or promoting indifference among church people.

6.3.5 Theological Education for Missional Congregations

Missional theology has, like *The Fire and The Rose* (2007) says, two central features, namely, God as a missionary God and the church as a missionary church. First, it is rooted in the concept of *missio dei*, where the mission is first a divine event before it becomes the church's life. In this light, Jesus is seen as the missionary God incarnate. The church, which Jesus commissioned, therefore, in nature, is missional. Second, it argues that the eternal *missio dei* precedes, grounds, and sanctifies the *missio communio* (mission of the community) as the creaturely embodiment of and witness to the eschatological kingdom of God. Consequently, the work of the church becomes grounded in God's antecedent work.

The present system of theological education was born out of the church. However, as Rozko observes, tension exists between what Christendom has transformed it into in contrast with what it is meant to be. He says,

For the missional church and a missional vision of theological education, the battle is mainly between Christendom, attempting to use systems of coercive power for good, and participation in the *Missio Dei*, waymarked by humble obedience, uncomfortable faithfulness, and hope amid death. (Rozko 2009:3)

Newbegin suggests what constitutes a missional congregation. He says,

The congregation has to be a place where its members are trained, supported, and nourished in the exercise of their parts of the priestly ministry in the world. The preaching and teaching of the local church have to be such that it enables members to think out the problems that face them in their secular work in the light of their Christian faith. (Newbegin 1989:230-231)

However, it is not enough to talk about missional congregations. What is more significant is for the Christian communities to live out their mission in their contexts. Such an emphasis is necessary because the theorists of missional congregations are often not themselves working very contextually or from a liberationist paradigm. In Kibera, being a missional church means more than merely going for the non-believer. The church in Kibera is a church of the poor and non-person; it must be premised on liberation theology. A church must be wholly immersed in the community's struggles, standing in solidarity with the poor and calling back both individuals and institutions to their original vocation. It takes both the priestly and prophetic roles in society seriously.

6.3.6 Mission as Theological Education: A Missional Ecclesiology

Informal settlements reawaken us to more pertinent questions. Why are we teaching, and what are our motives? Whom are we teaching, and who is the teacher? What is the identity (cosmology) of the people we are teaching? What are we teaching? That is, are the content and curriculum faithful to scripture as well as relevant to the context?

Furthermore, one must ask, "How are we teaching theology?" To do this, a missiological approach to theological education is imperative. A clear distinction line has to be drawn so that the classical model, as discussed by Banks (1999:143ff), which primarily concerns itself with the Christian faith's intellectual and moral process to get

cognitive wisdom, does not take precedence in theological education within the informal settlements. However, it has weaknesses; a missional model that is service or mission-oriented values transformation and information. It advocates for partnerships and actions directed at Kingdom values, ideals and ethos, educating people to be change agents and not mere passive theologians or classroom people.

In the context of poverty and marginalisation, a new way of doing church is imperative. A unique situation has arisen where most community church leaders no longer 'equip the saints for ministry work (Eph. 4: 11-12) and instead assume merchants and traders' roles. Even in cases where they purport to equip God's people, they, instead, indoctrinate and create disciples or followers after themselves. Hence, the church is organised around the prophet/ apostle, living and operating on the "man of God's" whims.

Theological education must be reimagined and transformed to prepare missional leaders and congregations. Kibera requires equipping leaders who are 'experts' in contextualisation because they are deeply immersed in their communities and can empower their congregations to become witnessing congregations. According to Niemandt (2019), students of mission and theological educators need to explore a missional ecclesiology and imagine new futures that incorporate recent developments in mission studies and theology. It means revisiting mission studies and rediscovering missional hermeneutics for theological education. At the heart of this exercise is the attempt to establish a theological foundation for engagement with contextual issues that would become the base for missional ecclesiology.

This undertaking is necessary. Fitch (2009) argues that missiology needs to precede ecclesiology. He says it is because if ecclesiology precedes missiology, the

mission becomes just a subset of the church. Although the statement is laden with an epistemological assumption, it points to *missio Dei*'s centrality as the starting point for mission studies and engagements and, hence, ecclesiology. It aims at affirming the 1989 Lausanne Manila Manifesto that "Every Christian congregation is a local expression of the Body of Christ and has the same responsibilities. We believe that the local church bears primary responsibility for the spread of the gospel (Article 8, The Local Church in)."

The work of economically, politically and environmentally transforming communities by the church can never be considered secular. The theological process that produces the impetus to respond to issues in their contexts is the constant dialogue between the text and problems in their contexts. The colonial construct of the church divided ecclesiology into pastoral care, homiletics and sacraments. It formed mission agencies and parachurch organisations to initiate and oversee projects and development work in communities. As a result, most churches, Pentecostal and AICs, still organise and operate within this framework. Under such self-understanding, a praxis model that is adopted shapes the church's shape and function. Theological education must embrace a missional hermeneutics that challenges that position and reconstructs the church's theology, polity, and mission praxis.

In light of the magnitude of the challenges in Kibera, a single church's response can be insignificant. Churches within Kibera need to form a movement within the settlement to spearhead and actualise change. They should allow the ecumenical Spirit, which welcomes other Christian communities and allows for collaborative work, to foster a united front. Churches operating within their little pockets renders it morbid and robs

them of the power for an agency for change. Since Smith (2007) had argued that they are signs that these churches are often founded as private enterprises, therein lies the malady that hampering collaboration and networking. It requires church leaders to grasp the bigger picture of God's mission and participate in it for what it is. As long as the churches remain personal businesses, Kibera will remain unchanged by the gospel message.

Therefore, Maluleke's (2000:31) probing question can resolve theological education and mission dilemmas in informal settlements. The question is: 'Which biblical hermeneutics are the most appropriate and liberating for African Christians?' Specifically to Kibera and other informal settlements, which way of reading and interpreting the Bible for theological students can free the church and its leaders for a missional ecclesiology and missional leadership? Goheen (2016:27) says, "Reading the bible missionally can aid the church in various ways and foster theological education that forms future leaders".

Guder (2015:14), on the other hand, posits that "the formation of the church for mission should be the motivating force that shapes and energises our theological labours in all their diversity and distinctiveness". Unfortunately, most of the courses offered to church leaders in the informal settlements have mission studies, but they are alien to the context. Theological schools and church leaders must consider what it means to do mission in an informal settlement with unique dynamics. The process cannot be done haphazardly; it must be intentional and relevant. Therefore, theological education for church leaders, including lay leaders and young people, cannot bank on Western systematic and moral theology models in deprivation and injustice situations. The context has to inform the theological methods and curricula applied in the theological education exercise.

6.3.7 Missional Leadership

It becomes an uphill task forming missional congregations without a corresponding theology of missional leadership. Developing missional leadership requires a relevant theological education. In effect, to make ecclesiology missional in the informal settlements needs reformation of theological education. Missional mindset, deeply rooted in liberation theology, has colossal potential and promise to transform theological education and mission on Africa's continent.

The church, derived from a missionary God, should naturally organise and act in line with being missional. Moreover, since "justice and righteousness are the foundation of God's throne" (Psalm 89:14), the church as the mother of theological institutions must also make the two their foundation. Jeremy Hovil (2005:54) notes that "What the church is – its nature; what the church does – its ministry; and how the church is to structure its work – its organisation; must be kept in that order: The church is. The church does what it is. The church organises what it does".

He continues to note that theological education's purpose is that the training of the church's leadership is inseparable from the mission and theology of the church. He states that the aim of transforming theological education is to train missional leadership, a "leadership that can lead the congregation as a whole in a mission to the community, to claim its whole public life, as well as the personal lives of all its people, for God's rule" (Newbigin 1989:238).

Hovil continues to argue that

The teacher's primary task is to form people for the service of the kingdom via a problem-oriented approach, not engage people in it through actual ministry. He sees [theological education] primarily as preparation for future ministry rather

than the reflective experience of ministry. His approach is missiological rather than missional - it does not go the full distance. (Hovil 2005:54)

By going "the full distance," according to Banks (1999:133), involves theological education "centring on the practice of ministry rather than learning in the classroom." According to him, it will result in alternating periods in the college and the field and reappraisal of theological scholarship. Furthermore, he posits that it will yield significant changes in what colleges and the physical plant they need, and "replacing comfortable intellectual and therapeutic approaches to learning by the uncertainties of public communal discipleship" (Banks 1999:133).

6.3.8 Urbanizing Theological Education: The City as a Resource

The rapid growth of urban areas in urbanisation presents a context that has permanently shaped how the world operates. While colleges are stuck with old curricula and models of theological education intended for the church and society today, it fails to acknowledge the role of context in theological education. Theological exercise cannot happen except for a dialogue between Biblical text, context, and faith tradition. De Beer (2012:251) argues that the city presents an opportunity for "liberating theological education." He suggests that instead of adding "urban" to theological education, there is a need to consider "urbanising" theological education as a whole and includes the urban, suburban, and rural realities.

Chapter Six, Part Four

Transformational Leadership in Kibera

Introduction

The desire to develop transformed leaders is closely linked to transforming theological education because leadership is instrumental in changing people and places. In addition, informal settlements demand a change in leadership quality and style. This section looks at the concept of transformational leadership.

6.4.1 The Need for Transformational Leadership

One of the current challenges with the urban mission is the existing divisions among churches and denominations, as earlier noted. In addition, there is church leaders' failure to foster meaningful relationships with the private, public and non-profit organisations. An ideal situation is when all society sectors can collaborate and work together for the city's good. It is when the experience of Pentecost eliminates boundaries. Instead, churches and organisations continue to operate in isolation, each seeming to concentrate on building their tiny colonies. Furthermore, while divisions continue to exist, the church increasingly becomes weaker as the city's challenges increasingly become insurmountable. Ribbens and van Dyke rightly point out that incarnational leaders play a critical role in fostering a relational fabric.

The complexity of the city overwhelms small independent and autonomous churches in the informal settlements. They cannot significantly impact because they lack numerical strength, financial resources, strong leadership, and governance systems. It

requires the 'whole church' to reach the 'whole city' for the 'whole gospel'. Bakke (1997:160) recognises the significance of this joint effort when he says, "We must acknowledge that some sins have been written into law, and we must take the time to build strategies and form coalitions to force change". Individual churches and denominations within informal settlements, particularly Kibera, would find themselves at a loss when dealing with the city's powers. The definition of the church, as given above, should ideally eliminate boundaries and break the walls that institutionalism has erected over the years. Unfortunately, this is not so, rendering the church weak and ill-equipped for her mandate. It takes leadership to unify the people and form networks and collaborative efforts to steer the community towards change.

The idea that some churches do not want to work together with others is an indictment of their leadership, which appears to serve only a few interests. By extension, church leadership's failure to unite and seek the community's common good is related to their training. This apparent lack of will to collaborate and work together, in turn, brings into sharp focus the institutions of theological education. What do they teach their students, and how do they model it? Therefore, it calls for individuals within the church and community who can dream and imagine a church with a common front. Rocke and van Dyke describe the type of leadership required for such a task. Specifically, they highlight its three primary characteristics, thus

1. Leadership is both an individual and communal act. It is not one or the other. It is both.
2. Leadership "calls forth" what is already there. It does not impose. It recognises and awakens what is latent in others. This is an asset-based, inside-out, and bottom-up vision of leadership.
3. Leadership calls forth "authentic action in the commons." There is a public reality to leadership. It is for the common good of others, not the private good of the leader. Authentic action is not parochial,

private or self-aggrandising. Instead, consistent with Robert Greenleaf's vision of a servant leader is that authentic action serves the public good. (Rocke and van Dyke 2017:11)

From their observation, Kibera church leaders must shed off the leadership image with only one dominating personality at the top. As much as leaders distinguish themselves, there is a need to create tables for shared leadership, recognising the need for various gifts and abilities, which, fortunately, already exist within the community. They must be leaders who get out of their way to build grassroots movements for change, calling forth individuals and organisations and mobilising local resources for the cause. This task requires urban leadership to develop and lead movements from below and not merely a leader of an organisation or church. Rocke and van Dyke add that "It is more about the capacity to call others to a common task or vision that is bigger than themselves and to do so in a way that frees all involved to seek the common good" (Rocke and van Dyke 2017:11-12).

For the church to navigate through the city's networks and midwife change, there is a need for a new way of seeing, doing and being. Leaders cannot afford to use the old lenses for the modern urban world order. The rivalry that has created divisions and competition must give way to peacebuilding and the other's embrace. Competitive advantage needs to give way to collaborative advantage. It is the way of those "who love their cities and seek their peace", just as Rocke and van Dyke (2017:14) observed that the pathways to a healthy urban practice involve nurturing relationships, stewarding power and engaging systems.

In the past, Kibera pastors and church leaders have demonstrated that they can work together through pastors fellowships and hosting massive evangelistic crusades. Together with international and local evangelists, churches in Kibera have partnered to evangelise massively. Although these outsiders usually fund such evangelistic activities, Kibera churches plan for the meetings, mobilise workers and market the events. They seek spiritual fruit among the residents, converting unbelievers and members of other religions into Christianity. If theological institutions provide the proper training, such efforts can be stewarded and channelled to address other areas of concern within the Kibera community. Pastors fellowships are signs of willing Church leadership to work together with others in solidarity. Theological education that considers networking and collaboration would help give meaning and relevance to such formations for relevant work in their community. Such a shift in leadership requires a vision for the city beyond one's congregation and community.

6.4.2 Urban Leadership as Re-Envisioning the City and Church

The rationality of the pastoral cycle regarding theological reflection is that the entire theological enterprise reflects upon what it is and points towards what can be. It looks at the future with hope, holding in view the picture of how the future will be different. It is also devoted to finding ways to make the vision a reality. David Bosch's (1991) six salvific events of Christ provide a lens through which to read the current urban reality and influence its future.

Mark Taylor (2004:77) argues that theological reflection must be "a form of "utopias", reading and creating utopias". The practice of reflecting theologically on urban

contexts, incredibly informal settlements, therefore, becomes one looks forward to God's justice and shalom within the city. Taylor believes that from the time of Augustine, there has been an obsession with the heavenly city. The heavenly city is emphasised more than the earthly city. Such a view of the relationship between the two cities has led to disengagement from the city. It results in a lack of interest, and hence it cannot retain any reformist agenda, which aims at turning the earthly city into a heavenly one.

Barnes (2000:5) argues that the theological process requires a hopeful embodiment of God's reign, which challenges systems and "powers that presently dominate the city". The "hopeful embodiment" idea "suggests something that is both eschatological and incarnational". It appreciates what is and what is to come. His rejection of a praxis of disengagement reinforces the value of incarnational presence. The whole idea is about accompanying a community in critical solidarity, opposing destructive forces, and looking forward to regenerative ones.

Zanotelli (in Smith 2007) words summarises what the process of theologically reflecting means. According to him

[T]he church must go back to God's dream and carry it out in real life, building a world different from the one we experience; creating a new Nairobi that can pass from economic apartheid to the New Jerusalem. He is illustrating the fact that urban mission involves this contest with the economic powers and oppressive structures which dominate life in the city, on "creating communities alternative to Empire." (Smith 2007:37)

In this sense, engaging in urban theology requires an active interaction between the word of God and the world, between the gospel and the social, economic and political forces that affect the lives of people living in the city. It requires re-envisioning so that a healthy

relationship exists between urban areas and churches. Most 'spiritual' churches have had a "near or non-engagement with urban areas" as their mark. They subscribe to traditional, rural and communal values that are "almost subversive anti-urbanism". Informal settlements' churches ought to construct and embody a new urban narrative that engages concretely with the city.

Davey (2003:95) suggests: "The denial of the urban as the place where faith and discipleship might engage with civil society and flourish is apparent in many inbuilt attitudes in Western Christianity." He, therefore, says that people should not withdraw but engage with urban realities. He notes that the "inflexible privatisation of faith in an urban society has meant that individual personal morality and the full flourishing of the urban community have not been pursued together". In this respect, faith and worship must not be detached from work, community, and civil society. Davey quotes Merrifield, who says,

People like you and me can construct real cities from below, not inherit phoney utopia from above. We can inhabit cities made liveable by people struggling to live. Along the way, we may see a light in the here and now, a ray of hope, and discover a kindred community of fellow travellers (Davey 2003:102).

Just as Nehemiah set out to seek Jerusalem's welfare (Nehemiah 2: 10), the Kibera church should intentionally seek the shalom of Kibera and Nairobi by connecting its state with faith. The city's Shalom means a place where all can live together and have all the relationships working healthily. Prayer for the city, working for the change of individuals,

political and social action that Wink (1999) refers to as calling institutions to their original vocations are the ingredients needed to achieve this.

The vision of Isaiah 65: 17-25 provides a glimpse into what this re-envisioning seeks to achieve. This utopia that God's mission aims at is characterised by shalom, which encompasses happiness, good health, the longevity of life, productive labour, justice and righteousness, suitable housing, low child mortality, and peace with God. It provides an entirely different picture of what is currently the norm. Any urban minister, practitioner and ministry can only engage in regenerative work by adopting an alternative vision.

CHAPTER SEVEN

A PRAXIS OF THEOLOGICAL EDUCATION IN AND WITH INFORMAL SETTLEMENTS

7.1 Decolonising Theological education

The task, therefore, is for institutions offering theological education to interrogate and ask themselves how the courses they offer relate to the present urban context. Of all the over 67 colleges or Bible Schools in Kenya, none has a purely urban focus. As (De Beer 2012:251) rightly observed, even where these specialist fields in urban theological educations exist, they "often become marginal in the greater theological enterprise."

This gap points to a requirement for theological education and Kenya's institutions to transform before they become resourceful in transforming the city. The number of students graduating from these institutions, some of whom find themselves ministering in the city, is not adequately prepared for the urban context. The same detachment from urban-focused ministry as evident in the church is in the institutions offering theological education.

Based on the participants' responses, my participation in some of the training and teaching in the informal settlements brought out the need to Africanise theological education to make it more suitable for the context. Africanising theological education requires the process of decolonising it. The research findings and other literary sources pointed out some areas that would need to be decolonised. The list is not exhaustive further reflections on the same is necessary.

A significant step towards a pedagogy from below, which, in this case, is theological education with leaders in Kibera informal settlement, is to remove its colonial framework and contextualise it. Theological education has followed, as Bosch (1982:16) argues, after "the colonial approach to mission and mission studies". It has relied upon the colonial framework that sees mission as coming from the privileged to the underprivileged. It appears it did not envision a situation where the poor church will exist and participate in God's mission.

Summaries by Goheen (in Niemandt 2019:3) has aptly captured the colonial framework for mission studies and mission. It holds that "mission is a task for parachurch organisations, and the church has a pastoral function". It believes that "[T]he world is divided into a Christian West, and a non-Christian rest (mission fields); mission happens on non-Western mission fields; and that there is no need for mission in the West because it is already Christian". This framework has influenced theological education for decades and robs the African church of becoming a change agent.

The above assumptions are primarily responsible for the informal settlement church's ill-preparedness to deal with current urban contextual challenges. It forms why parachurch organisations are at the forefront in addressing environmental, housing, health, and economic challenges in the communities. The churches today heavily rely on parachurch organisations and state and non-state actors working in the communities.

Academies and theological institutions serving Kibera and other informal settlement communities have Western roots, as research responses revealed, including their faculty and the curricula. The most significant funding for church programs, theological education and evangelistic gospel campaigns originate from the West and,

therefore, are controlled and influenced by the West. Therefore, mission as decoloniality must focus on theological endeavours within the continent to rid it of Euro-centric and North American constructs and control.

Guder (in Niemandt 2019), in speaking about the "Euro-centred theology and practice of mission", captures the problem with its reductionist nature and has noted that it has resulted in

1. The church's partnership with power, wealth, property and social prestige;
2. the gospel's reduction to individual salvation and its failure to attend to the fullness of the message of the in-breaking reign of God in Jesus Christ; and,
3. the tendency to make the church into the institution that administers individual salvation, failing to attend to the comprehensive nature of the reign of God breaking in now in Jesus Christ. (Niemandt 2019:3)

A narrow view of the gospel by most churches in the informal settlements concerns the theological education enterprise. It has to begin to challenge this framework and decolonise it to be free and fulfil its mandate in the continent, specifically in poor urban neighbourhoods. Today, the church struggles in Kibera because it inherited a defective framework that cannot deal with the glaring realities. The dichotomy between secular and sacred has further produced churches with individual personal mystical experiences, resulting in the lack of engagement with their communities' political, economic, and environmental aspects. Instead, it is preoccupied with the world beyond rather than actualising the fullness of life presently.

As Waghid et al. (2018:148) note, the term "decolonisation" attempts to "move away from that which has previously been colonised". They observe that colonisation [A]ccentuates a fractured approach to human living whereby some dominant group of people considers it appropriate and justifiable to impose their ways of living and being on

others, which often results in a dismissal of the others' rights to decide things for themselves.

One characteristic of colonised theological education in Kibera is how theological institutions and theological education have made the church in Kibera deaf, dumb and blind to injustice, unable to hear, speak, or see their plight. In essence, the church has been rendered impotent. Consequently, it has disempowered the people by advocating for blind acceptance of their situation and turning to prayer as a last resort in finding solutions. It is the practice of a religion of pacification that accepts the status quo, celebrates oppression and is a custodian of colonial garbage. Its theology is system-complicit, encouraging exploitation and misrule by emphasising the notion that "all authority comes from God" and hence the resignation to fate and acceptance of their condition.

Beth Moore (in Dunn 2019, para. 3) observed that "When the gospel becomes terrible news to the poor, to the oppressed, to the broken-hearted and imprisoned and good news to the proud, self-righteous and privileged instead, it is no longer the gospel of the Lord Jesus Christ". Therefore, religion should have a role to play in society and public life in influencing culture, politics, family life, and gender issues, among others. Today, the powerful still use religion to control people, their imagination, aspirations and values. The decolonisation of the church and faith, equally, means God's people in Kibera will read the Bible afresh, worship in freedom and repossess the agency to determine their destiny. It wrestles with how to remove power from a few elite and share it among the many believers.

With a decolonised theological education comes the need to re-educate or re-train Kibera church leaders. Although Ward (2017) was writing while reflecting on the South African context on decolonising theology, what he observes is suitable for the Kenyan context. He observes that church leaders have become a stumbling block, having received education from the West. They falsely hold that the church's leadership styles and theology in the West are universal and applicable in all contexts. Their colonised imagination and mentality undermine natives, labelling them uncivilised, even though they use faulty optics.

Waghid et al. have further observed that

The upshot of rapturing a dominant curriculum is that people have to take the initiative to think and act for themselves rather than constantly being told what to do" because the "main concern of an African philosophy of education is to be responsive to the African human condition, which is characterised by high levels of inequality and poverty, human suffering and inhumanity. (Waghid et al. 2018:39)

Prescriptive theology that faintly recognises the specificity of contexts has been taught in Kibera and has theologically dislocated leaders from the people and place to the extent that the church is becoming more and more irrelevant. This is not to insinuate that the church is entirely out of sink with reality but that it has been unconsciously operating in an environment that requires a different approach to ecclesiology, theological education and social action.

Although suitable for the Western world, western concepts, cosmology, and reference frames do not fit the African continent. It is why "the conversation about curriculum requires intellectual judgment, critical thinking, ethics, and self-reflexivity...[and] a common faith in the possibility of self-realisation and democratisation" (Waghid et al., 2018:148). Ward (2017:581) further argues that "It is the

academy and educational systems that frequently has to humble itself to listen, learn and become informed."

7.2 Areas to Decolonise

Decolonise the libraries: Most libraries in theological schools are filled with books by Western authors, some of which are old books freely donated to the institutions. There has been a steady rise in African scholarship that presents new methods and approaches and recognises context's centrality. Theological education with church leaders in Kibera requires books and articles related to serving the community. Institutions that provide theological education in Kibera need to equip libraries with materials students and faculty need for a practical scholarship. Liberation theologies and urban mission training present relevant frameworks for re-evaluation and engagement with a scholarship for places like Kibera. However, such valuable resources are inadequate, compared to biblical studies and systematic theology, for instance. A deliberate effort is required to source materials on asset-based community development, advocacy, prophetic ministry, integral mission, and urban ministry. These should be added to the existing literature and mainstreamed for scholarship within the informal settlement.

Leadership Development: As was observed in chapter one, the dominant leadership development models in the church do not suit urban areas. Moreover, those who have received theological education leave the informal settlement for high-end neighbourhoods of the city, creating a leadership deficit for the informal settlements. Therefore, appropriate measures need to be taken by schools of theology to design leadership development programmes that prepare leaders for the settlement. The model

proposed in this thesis that brings together Kibera leaders and academics would resolve the issue.

The dilemma that students find themselves in today has to do with their church's systems and traditions, the concern remaining on training and deploying theological students. Should a theological course produce students with alternative, unconventional leadership styles, the school and the graduate risk becoming misfits. The rigid system often does not allow them to be ordained and, hence, no remuneration. The churches' leadership remains a preserve of the loyal observers of the church's traditions and methods—moreover, some sign contracts with their dioceses to return to serve after course completion. If students begin to speak a language that the system does not understand, the church severs the link with the college.

Assessment and Examination: The traditional Kenyan education system is British, preparing students using western models and frameworks. The MAGUL programme introduced teaching and assessment methodologies such as intensives, cohorts, book reviews, journaling, and group projects that best suit Kibera. The participants emphasised that learning should be made more experiential and exciting for learners using community-sensitive methods. There should be room for learners to learn and be assessed in groups, such as group projects. Although these components are present in different forms, a more deliberate effort ought to be made. Conventionally, students have been assessed mainly through essays, continuous assessment tests and exams. For informal settlements, assessment should also be in the areas of passion and interests. Evaluations and examinations within the course should ask whether the student's heart

was in the community/context and how they integrated coursework and community engagement.

Quality Assurance: Instead of using standards and perimeters that exclude contexts like Kibera, non-formal programmes and teaching must ask what quality assurance means for them. Because it is grassroots, how does one make sure they deliver? Furthermore, since discipline and a demand for quality are essential, how are they enforced? Other assessment criteria and methods must be adopted to honour a grassroots learner and meet the required standards. The standards set by accrediting bodies should not be the yardstick for all forms of training and education in poor urban communities.

As suggested earlier, partnering organisations providing collaborative training programmes should develop quality assurance parameters separate from the State's demands. This step is necessary because it is not inconceivable that governments and university councils should block courses that question the status quo. The common elements in curriculum development covered in chapter eight provide the principles for determining how quality is to be assured.

Institutional Leadership: Many institutions are still funded and governed from the West. They depend on the missionaries for teaching, finance and authority, buildings, pastoral care, and sacraments. As noted earlier, most of them are unsustainable, and a little tinkering with the funding base throws them into disarray. In many cases, a white person as the college principal means a steady revenue flow into the school and vice versa. Some colleges heavily rely on the founding missionary church or agency and strictly follow their doctrines and polity. Therefore, there is a need for the indigenisation of the institutions and their leadership. The Africanisation of theological education risks

failing if local leaders free of colonial baggage do not get the opportunity to lead the institutions. Although these institutions may not completely do away with external support, the locals should have a significant management voice.

Philosophy of Ministry: The missionaries set the theological institutions to train local leaders for ordained ministry. Today, the call and demand for theological education go beyond ordained ministers to groups traditionally referred to as the laity. The informal settlements' reality means that both the church and theological education need to embrace a ministry philosophy that allows leaders to become bi-vocational instead of full-time ministers, as earlier discussed. Such a model has the potential of producing other church and community leaders who are well trained theologically. Moreover, theological educators in Kibera, coming from the community, can be part-time facilitators, immersed in their communities and actively transforming them. Full-time church work should be for a few if need be.

7.3 Decolonisation and Africanisation of Theological Education

This study on theological education with informal settlements' leaders is also a call to the Africanisation of theological education. Mashabela defines Africanisation, thus Africanization is about liberation – the comprehensive liberation of all Africa and all Africans – but more specifically the liberation of the poor, the Black, the women and most specifically Black or African women. This has implications for religious and theological education. (Mashabela 2017:1)

One of the theological foundations for this study is God's image in humanity. In Africa, the term Ubuntu is used to affirm and establish solidarity and community and our

Africanness. The colonial agenda that divided peoples by imposing geographical boundaries and instituting an educational system that furthered their agenda of extracting resources from Africa has to be redeemed. Redemption is necessary because Africanisation does not in its entirety treat all elements of colonialism as bad. Therefore, the adverse effects are to be redeemed and retained to enhance the African people's lives.

Mashabela (2017:1) asserts that "African universities should provide the education of liberation to overcome the colonial education that has oppressed the African people." His observation implies that African theology and theological education must rise to the occasion when informal settlement living characterises African urban areas. At both the local and global levels, it needs to catalyse the change of individual's lives and their social realities. This Africanisation process of theological education must espouse a radical surgery of our theological curricula to remove courses that deepen the colonial plan and replace them with practices that promote African values and wellbeing and mainstream African issues. It should prepare the church and church leaders to "[D]enounce the injustice and oppressive structures of society and advocate for a radical transformation of the current structures to be in solidarity with God to force liberation and dignity methods for the African people" (Mashabela 2017:2).

7.4 Theological Education as Contextualisation of the Gospel

The process of decolonisation should result in indigenisation. Thomas, on indigenisation, says "[I]t is a function of the Christian church, and should fulfil two basic principles: first, the setting forth clearly of the Christian message, once and for all revealed, and second,

the interpretation of this message in a manner challengingly relevant for each generation”.
(Thomas 1995: 172)

The church's task and theological education in the informal settlements must first define what Good News means for poor and marginalised people. The message of Christ cannot be mute and blind to the social challenges that people find themselves in. It only becomes good news when it can minister to their whole being, physical, social, economic, and spiritual aspects.

The Kimbanguist church in the Democratic Republic of Congo is a local church contextualising the gospel message. The church falls within the category of African Initiated Churches, which are independent and Indigenous. Bowen (1996:131) notes that they are separate because "they were developed independently of those churches founded by missions from outside the country (though influenced by them)," and they are indigenous in the sense that "their life and faith is indigenous to local African culture and philosophy."

The Free Dictionary says this of the Kimbanguist church or Kimbanguism:

Kimbanguism combined faith in a black Messiah—whose coming would usher in a reign of freedom and justice under which Africans would become masters of their land—with a refusal to pay taxes and duties and to work for the colonialists. The anti-colonial orientation of Kimbanguism allied it with the national liberation movement. (The Free Dictionary 2010)

In the same spirit of making more relevant the good news of the Kingdom of God, theological education in the informal settlement must take this radical step to move away from theological constructs that entrench the Western grip on theological education in Africa. It ought to seek not to propagate a theology that alienates believers from their contexts but root them in it. As it stands now, Churches in Kibera can be said to be

foreign to Kibera, almost operating totally like a church in exile. The role of theological education is to root the Church in Kibera to Kibera and make it relevant to people and the community where love for God and neighbour reign supreme.

7.5 The Faculty

Learning requires that teachers have the necessary expertise in the subject areas they teach. As vital as it is, expertise equally requires competent mastery of both content and context in which learning occurs and can effectively relate the course content to the desired outcomes. Transformation of people and places happens when key interlocutors and external contributors acknowledge the need for change and seek ways to engage in a just process of delivering it. It includes the need for informal settlement communities to receive theological educators who have the intellectual capacity, compassion, and a commitment to transform through theological education.

As the conveyors and facilitators of the theological discourse, theological educators, who aim to distil the message of transformation, must be competent to relay the correct information and demonstrate their change by the same message. They are the medium of theological education, a discourse on interpreting good news to any community. There can be no assumption that good news conventionally applies to all because contexts and realities differ. As early missionaries offered through seminaries and bible schools, theological education is questioned and challenged by the city's present realities. While many sought to isolate themselves from ordinary life to concentrate solely on studying the Bible and other ecclesial responsibilities, the situation presented by

the plethora of informal settlements invites theological education to the table again for re-evaluation.

Paul Cornelius (2015) posits that a teacher's quality and commitment to the educational process is vital. He adds that what is required is not so many teachers for the classroom but mentors for ministry and lifestyle. As opposed to a teacher, a mentor more intentionally appreciates existing knowledge in the mentee and uses their skills to steer the mentee's theological, spiritual and ministerial formation. At the same time, mentors also learn through the process. Moreover, he acknowledges that "although academic qualifications will continue to be a factor, experience, age, and most of all, a commitment to mentoring through practice and living will be the order of the day. Faculty will be required to design coursework, learning tasks, and assessment criteria that involve more than just spouting knowledge and information in exams.

According to the research responses, informal settlements still lack theologically sound and contextually relevant incarnational leaders as teachers and mentors. Often people who have received training from other contexts become teachers due to the advantage of their formal academic credentials. As much as there is a great need to benefit from the perspectives and education from different contexts through facilitators who have accomplished outstanding work, local teachers' demand remains central. On the other hand, the current situation speaks of the injustice that theological institutions have perpetuated by their bias. For example, one tutor cannot offer a diploma course. In such cases, it is not satisfactory to conclude that those students have completed a course.

In addition to a lack of well-equipped libraries and limited access to contextually relevant literature types, the faculty is limited in their ability to correlate issues and is ill-

equipped to offer quality theological education effectively. Therefore, it is not uncommon to find information gaps in the training menus provided and the lack of ability, on the part of the tutors, to effectively empower the leaders.

Since theological education in Kenya is expensive for local leaders, many institutions consider informal settlements cost-effective. Even in the ministry or non-formal theological education, teachers are paid a meagre stipend because the organisations cannot afford decent pay for them. There are systems, structures, and resources in donor-funded schools to carry out consistent and reliable theological education. However, local schools suffer immensely from a lack of resources, and as a result, they do not attract these prospective students and change-makers. The shortage of teachers' motivation and competition of theological education with other disciplines are two significant factors contributing to the dwindling numbers and subsequent closure of such schools.

7.6 Schools of Theology as Schools of Sons of the Prophets

Brueggemann's (2001:30) reading of the Exodus experience gives us a lens to see theological education's function in informal settlements. He says the study of the Exodus event has implications on the economy, religion and politics. He says the economy is to be defined by sharing and abundance, where there is enough for everybody; religion characterised by the worship of God that was wild and unmanageable, and politics took the shape of a family's decentralised system and community-based.

He reminds the church about Solomon's introduction of an established system, economics of affluence, religion of immanence and politics of oppression (Brueggemann

1991:30), which characterises our cities today. Therefore, he points out that God has to raise prophets like eye surgeons to remove cataracts so that governments can see clearly. The kind of prophetic leadership he advocates for involves three things: criticism, which is publicly naming the sins of the dominant order; empathy - compassion for the oppressed, an expression of God's heart for those who are the victims of evil; and lastly, imagination, which means telling an alternative story about the way things operate. It includes using creative language to talk about things. Finally, he captures the role local leaders ought to play in their communities and cities.

As much as learning Greek and Hebrew languages in theology are essential, these languages become impotent on Kibera streets because they are not the street languages. The courses taught must address one's relationship with God, closely tied to their responsibility towards their neighbours. A curriculum must help people to think.

Brueggemann helps us distinguish what prophetic leadership entails from foretellers and social protesters, which conventionally is considered the role of prophets. He says,

[T]hey were concerned with most elemental changes in human society and that they understood a great deal about how change is effected. The prophets understood the possibility of change as linked to emotional extremities of life. They understood the strange incongruence between public conviction and personal yearning. Most of all they understood the distinctive power of knowledge, the capacity to speak in ways that evoke newness "fresh from the word" (Brueggemann 2001: xxiii).

The task of schools of theology, in this respect, is to produce priests and prophets, which is "to nurture, nourish and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us (Brueggemann, 2001:3).

Just as Israel's nation was shaped not by prophets from outside but by prophets God

raised from amongst them, so should Kibera be shaped by residents. These residents require tools and should be supported by the church and theological institutions to fulfil the task.

CHAPTER EIGHT

CONCLUSION AND RECOMMENDATIONS FOR TRANSFORMING THEOLOGICAL EDUCATION

Introduction

This research work aimed to develop a theological education model that is relevant for informal settlements or slums. As argued earlier, the world's urbanisation is rapid, and in the Sub-Saharan African part of the world, it is even more intense. Today, "the percentage of the world population living in urban areas stands at 56.2%" (Demographia World Urban Areas, 2020:9). The Demographia World Urban Areas statistics capture a fundamental observation that urban residents do not live in similar situations. It says

In recent years, the world has become more than one-half urban for the first time in history (56.2 percent in 2020). Yet, it would be a mistake to believe that the world's urban residents live in settings similar to 5th Avenue in New York or within the fourth ring road of Beijing or in inner Paris, or for that matter in large urban areas.(Demographia World Urban Areas, 2020:9)

In other words, the living conditions in New York is fundamentally different from the one in Nairobi, for instance. Similarly, although over 4 million people live in Nairobi, life in Kibera is fundamentally different from that in the Runda estate. Nairobi residents share the same city, but their experiences and stories may be alien to each other. However, both groups do not live in isolation. On the contrary, they interact at various levels, often amplifying the social, economic, cultural and philosophical divides. Those divides are visible in the churches, schools, roads, houses and other social amenities, yet they are in the same urban space. Such is the context in which the church finds itself as God's agent

for justice and shalom. Moreover, since the church is the mother of theological education, this thesis looks at what kind of theological education the church receives and whether it perpetuates the divide or heralds the fullness of life. It further proposes what the church and theology schools need to be transformational.

8.1 The Relevance of Integrating and Transforming Theological Education with Informal Settlements' Leaders

Theological education has undergone various adjustments throughout its history, depending on its interlocutors at the time. Over time, there has been an appreciation of the place of context, and hence, contextualisation. It has been reviewed and updated by different groups at particular points in time. The state of Kibera and other informal settlements call for their authentic recognition and subsequent review of theological education, curricula, methodology, and epistemology to be relevant. Such an undertaking ought not to be exclusive to academia. It should be done with the leaders. In this way, the exercise recognises the leaders' voices and mainstreams the context while fusing them with the global dynamics.

Kajaminyo (in Hovil 2005:344) echoes the argument in the previous chapters that there is a need to include the "[I]ntegration of subjects across faculties, and emphasis on practical work, a focus on spiritual formation, links with the outside community and specialised training courses". Theological education benefits substantially from other disciplines if it has to be relevant for Kibera and other informal settlements.

8.2 Adoption of a Flexible Educational Model

The schools of theology researched used different educational models. By following government guidelines, they tended to be rigid with their curriculum and teaching methodologies. Since informal settlements may not conform to the norms and standards that formal educational training requires, a more flexible but quality model need to be developed. Theological education with leaders demands more appropriate courses and methodologies to equip them for ministry. Whether it is the instructional model, curriculum, and teaching methodologies, sufficient levels of flexibility are required. Research respondents lamented the inaccessibility of formal theological education certificates because of their academic credentials or lack thereof.

Such a review and development of a relevant curriculum requires a multi-level approach and involvement. It involves a diversity of levels, institutions, and systems that legitimise the product of such a process. For instance, a theological college can operate seminary and grassroots training programmes with severe equal weight. In this way, Kibera will not lose out on the best that theological institutions offer. As a departure, and as argued earlier, theological education has to be diversified to target young people in communities, leaders of Community-based organisations and other leaders within the community.

8.3 Maintaining Common Elements in Developing Curriculum

This thesis argues for the substantive involvement of pastors and church leaders in the theological educational process. The focus group discussions decried the exclusion of grassroots leaders from processes meant to serve their communities. They are seen to be

incapable of contributing significantly to shaping ideas and processes. Their responses revealed that they are disregarded and marginalised by theological institutions, educators, and curriculum developers during the research process.

Carl (in Hovil 2005: 346) enumerates shared common elements that need to feature in the curricula designed for informal settlements' leaders. They include:

1. Situation analysis/contextual evaluation/initial evaluation
2. Objectives and goals
3. Selection and classification of contents.
4. Selection of methods, techniques and media
5. Selection and classification of learning experiences
6. Planning and implementation of the instructional learning situation
7. Evaluation of pupils

Although he talks about shared common elements being critical, they are not practical in every case. Jeremy Hovil (2005:348) has gone ahead to adjust Carl's model for the Church of Uganda. For the unique context that Kibera is, what Hovil's model proposes best serves the context. It is reviewed in the next section.

8.4 Significant Common Elements for Informal Settlements in Curriculum Development

As Hovil calls them, the shared or common curriculum development elements anchor and level grassroots theological education within the formal system. As important as this is, it should not be the only criteria. However, the elements give credence to the curriculum development process and the intended product(s).

This process's critical pillars include principles, praxis, mission, and transition (Hovil 2005: 348). Hovil says the principles for curriculum development are: integrity, flexibility, practical, biblical, missional and local. There should be integrity in what is developed, should be flexible and realistic and must be biblical, missional and rooted in the local context. What he says eliminates the struggle to have an academically sound program in the informal settlement that is also true to context. Unfortunately, when the criteria are used, many of the courses presently offered by the schools fail the test.

Praxis, he argues, must have long term effects and outcomes, transmittable and transformational. Furthermore, lastly, it must be rooted in the mission of God (mission dei). Urban mission training must acknowledge that primarily the mission in urban areas is God's before the church's and theological education's mission. Under the three broad categories fall the thick description of the context, the goal of theological education, content, pedagogy, structures and resources for the theological educational process. The praxis cycle's moments of description, analysis, reflection and practical action application assist in this process.

8.5 Encouraging Networking Between the Academy and the Street

The academy and the street, in this thesis, is a metaphor for theological schools and the community or spaces where life happens. According to the respondents, schools of theology concentrated on finding students but did not engage with the community. Informal settlements are heavily researched, but the academies had no projects directly benefiting the community. Networking, therefore, seeks to bridge the gap and connect the schools with their contexts. The academy that has remained a silo from life in the

community has to transform itself and become relevant to society. In other words, it is asked by the community to become incarnational and relevant to them.

Moreover, collaboration and networking among the colleges themselves should be encouraged and facilitated. As argued earlier in the thesis, theological institutions can no longer work in isolation; otherwise, they face closure unless they continue to rely on donor funding, which is not sustainable. Networking amongst themselves will leverage the spiritual, human, material and financial resources needed. Moreover, it is a demonstration of Christ's call to unity.

8.6 Devolving Theological Education to the Grassroots

Much of theological education has happened among the clergy and for ordained ministry inside seminaries and theological schools located outside these settlements. However, statistics show that the laity, women and youth are the majority population. Essentially, this population have little access to theological education due to its design. Having existing theology schools devolve relevant theological education at the grassroots would open up theological education to this constituency.

The one who qualifies to be a teacher should be the ones who are deeply rooted there. Participants talked of schools deploying faculty members who had little or nothing to do with the settlements. When the participants compared the local faculty with those without, they observed that they would tremendously reduce costs. A school in the informal settlement would attract more open-minded and promising demography of young people to influence the future, and flexible class sessions accessible to many. It

eliminates the accessibility challenge. However, the schools that participated still considered running a school in the informal settlement as not cost-effective.

Besides, the pastor-teacher, conventionally confined to the local church, can become part of the faculty of theological institutions if empowered. Their deployment reduces cost, solves the problem of having few faculty members and assists with relating content to the context. Furthermore, the school could partner with the local churches to find suitable teaching spaces. Thus, the local church buildings become the classrooms, enabling churches to open up to the community and grow towards meeting the requirements spelt out the Church Strategic Audit Tool (CSAT) for healthy churches. Within this arrangement, the church buildings become community buildings, and the appreciation of the pastor and teacher's role allows the ministry model to replace seminary for informal settlement leaders. The pastor-teacher becomes the mentor and accompanies students in the journey of becoming the community's prophets and transformational leaders.

8.7 Insisting on Decolonisation and Africanisation of Theological Education

As captured in the earlier chapters, deconstructing the colonial constructs and frameworks for a more African model is imperative for theological education in the informal settlements. Unfortunately, most of the participants were unaware of the colonial imprints on theology and theological education. Much of the struggle for resources and inhumane living conditions results from unjust socio-economic and political systems that work against the poor. Schools of theology would need to awaken

critical consciousness among the urban poor deliberately and lead them towards making the church and theological education flesh and blood with Africans.

It is, therefore, necessary to insist that students interact more with African scholars and create more literary resources. It is appreciable that more African scholars currently weigh in on the urban mission discourse and practice and are writing on the same.

8.8 Theological Education Must Become More Praxis-oriented to Transform

Informal Settlements

Hovil (2005:343) penned that "The training of the church should be changed to be people-centred, church-centred, and community-centred – and above all to remain Christ-centred". The emphasis here is on the need to change it. Changing it has implications for its efficacy.

It must be changed to realign it with the reality in the community and make it more practical. The goal of transforming it will be to make it more relevant to the community. That broadens its scope to encompass housing, environment, land-use and rights, infrastructure and service delivery, among others. It will break loose from the limitations of a theology that is other-worldly and neglects the present city.

For it to be more praxis-oriented, it will require to be more innovative and imaginative. A discernment process enables theological educators and urban practitioners to discover their relevance to their life context and work. Data collected showed no departure from the traditional theology courses and teaching methodologies that would need to be changed to achieve any meaningful purpose.

Finally, as efforts to make it more praxis-oriented is made, transforming theological education also means making it sustainable. Current models, as data revealed, significantly depend on the West. Schools of theology need to explore further how to make funding long-lasting through the use of locally available resources. Even if some funding comes from outside, emphasis should be on local resources. The Haida Proverb, "We do not inherit the earth from our ancestors; we borrow it from our children" (Zara 2015) should inform how we treat theological education for today and tomorrow.

8.9 Closing Remarks

This thesis hopes to contribute to the growing dearth of scholarship around Urban Mission in African cities by proposing an engagement with informal settlements requiring special attention. Most Nairobi residents live in these settlements, implying that most of the Christians in the city live there. Therefore, it naturally follows that theological education should give more attention to the majority of Christians instead of serving only a few.

Urban mission and urban theological education require bringing practical theology, ethics, systematic theology, biblical subjects and missiology into a conversation. All of them need to be done in the context of places like Kibera, with new interlocutors responding to the questions emanating from within informal settlements. They also have to continue wrestling with emerging contexts, using flexible and adaptable approaches to carry out God's mission faithfully.

The goal of pedagogy from below is to include and honour the voice of the grassroots in theological education and seek ways of making informal settlements livable,

dignifying and God-honouring. As discussed earlier, the vision of Isaiah 65: 17-25 becomes the compelling motif in the transformation of theological education. It is the task that this thesis undertook.

APPENDIX 1

BIBLIOGRAPHY

Abahlali baseMjondolo, no date., *Chapter 5 A possible way of doing Mission in Ash Road Shack Dwellers*, [Online], Available: http://www.abahlali.org/files/Chapter%205_Revised.doc [2016, July 17].

Abeledo, Y. and Pierli, F. 2002. *The Slums: a Challenge of Evangelization*. Nairobi: Paulines Publications Africa.

ACM-FTT Afriserve. 2004. *The Unfinished Task: A National Survey of Churches in Kenya*. Nairobi: Afriserve.

Adam, P. 2006. Incarnational Theology for a Missionary Church. *St Mark's Review*, 200(2006):14-21.

African Population and Health Research Center (APHRC). 2014. *Population and Health Dynamics in Nairobi's Informal Settlements: Report of the Nairobi Cross-sectional Slums Survey*. [Online], Available: <https://assets.publishing.service.gov.uk/media/57a089f240f0b64974000338/NCSS2-FINAL-Report.pdf> [2020, Oct 11].

Agouris, P., Mahabir, R., Crooks, A. and Croitoru, A. 2016. The study of slums as social and physical constructs: challenges and emerging research opportunities. *Regional Studies, Regional Science*, 3(1).

Akçay, A. S. 2014. *Nubians still stateless in Kenya after 150 years*. [Online], Available: <https://www.aa.com.tr/en/archive/nubians-still-stateless-in-kenya-after-150-years/190876> [2020, oct 11].

Alamy. 2014. *Kenya Political Map with capital Nairobi, national borders, most important cities, rivers and lakes with English labeling*. - Image ID: E5K8MG. [Online], Available: <https://www.alamy.com/stock-photo-kenya-political-map-with-capital-nairobi-national-borders-most-important-72338688.html> (2016, Dec 10).

Amnesty International Report. 2009. *The State Of The World's Human Rights*. [Online], Available: <https://www.amnesty.org/download/Documents/48000/pol100012009en.pdf> [2019, May 28].

Anderson, A. 1992. *Bazalwane: African Pentecostals in South Africa*. Pretoria: University of South Africa Press.

Anderson, K. 1986. *Introductory Course and African Traditional Religion*. Nairobi: Evangel Publishing House.

- Apple, E. 2019. *The Indignity of Poverty*. [Online], Available:<https://theblindattorney.home.blog/2019/07/09/the-indignity-of-poverty/> [2020, Oct 5].
- Bakke Graduate University. No date. *MAGUL Program Description*. [Online], Available:<https://www.bgu.edu/programs/magul/program-description/> [2015, Feb 12].
- Bakke, R. 1997. *A Theology as Big as the City*. Downers Grove, Illinois: InterVarsity Press.
- Ballard, P. and Pritchard, J. 1996. *Practical Theology in Action: Christian Thinking in the Service of Church and Society*. London: SPCK.
- Banks, R. 1999. *Re-envisioning Theological Education: Exploring a Missional Alternative to Current Models*. Grand Rapids: William B. Eerdmans Publishing Company.
- Baptist Missions Department. 1999. *What Still Needs to be Done*. [Online], Available: <http://home.mweb.co.za/ba/bapmiss/goforgod/gfgchap2.htm> [2020, Oct 12].
- Barker, A. 2006. Transforming Slums: Will We Hear the Cries of One Billion People Before It Is Too Late?. *Lausanne World Pulse Archives*, issue 9.
- Barron, B. 2014. *Priests, Prophets, Kings*. [Online], Available: <https://www.wordonfire.org/resources/article/priests-prophets-kings/477/> [2020, Oct 27].
- Basel, F. 2008. Environmental health in slum communities: Analysis of household water quality in four slum communities in the City of Bhuj, India. *Geographica Helvetica* Jg. 63 2008/Heft 2
- Beasley-Murray, G. R. 1992. The Kingdom Of God In The Teaching Of Jesus. *Journal Of The Evangelical Theological Society*, 35(1):19-30.
- Beaver, P. 1982. *A Lion Handbook: The World's Religions*. London: Lion Publishing.
- Bediako, K. 1995. *Christianity in Africa: the Renewal of a Non-Western Religion*. Edinburg: Orbis Books.
- Bennaars, G. 1993. *Ethics, Education and Development*. Nairobi: East African Educational Publishers.
- Bevans, S. 2002. *Models of contextual theology*. 2nd edition. New York: Orbis.
- Bodewes, C. 2005. *Parish Transformation in The Urban Slums*. Nairobi: Pauline's Publishing Africa.
- Boff, L. 1986. *Ecclesiogenesis: The Base Communities Reinvent the Church*. New York: Orbis Books.

Boff, L. and Boff, C. 1987. *Introducing Liberation Theology*. Tunbridge Wells: Burns and Oates/Search Press Ltd.

Bolotta, G. 2017. God's Beloved Sons: Religion, Attachment, and Children's Self-Formation in the Slums of Bangkok”, *Religion and Development*, DOI: 10.14672/ada20171290%25p.

Boniburini, I. no date. *Production of Hegemony and Production of Space in Nairobi*. [Online], Available:<https://journals.openedition.org/tem/3110?lang=en> [2020, Sep 29].

Bosch, D. 1991. *Transforming Mission: Paradigm Shift in Theology of Mission*. New York: Orbis Books.

Bosch, D.J. 1982. Theological education in missionary perspective’, *Missiology*, 10(1):13–34.

Bower, D. 2000. *What Are They Saying About the Parables? Chapter 6*. Oxford College of Emory University. Paulist Press.

Brand, J., De Beer, S., De Villiers, I. and Van Marle, K. 2013. Poverty as Injustice. *Law, Democracy and Development*, 17(2013):273-297. DOI: <http://dx.doi.org/10.4314/idd.v17i1.13>

Brueggemann, W. 1976. *Living Toward a Vision: Biblical Reflections on Shalom*. Philadelphia; United Church Press.

Budesilic, E. 2013. An Apology of Theological Education: The Nature, the Role, the Purpose, the Past and the Future of Theological Education. *KAIROS - Evangelical Journal of Theology*, VII(2):131-154.

Buhle, M. 2021. Mission to live: A gendered perspective on the experience of migration in Southern Africa. *HTS Teologiese Studies / Theological Studies*, Vol 77(2) a6513 | DOI: <https://doi.org/10.4102/hts.v77i2.6513>.

Bwana, P., Ochieng, L. and Mwau, M. 2018. Performance and Usability Evaluation of the INSTI HIV Self-Test in Kenya for Qualitative Detection of Antibodies to HIV.” *Public Library of Science*, 13(9).

Capital FM. 2017. *Converting Kibera to formal settlement could inject Sh100bn in Nairobi*. [Online], Available:<http://karibu.mambozuri.com/2017/02/converting-kibera-formal-settlement-inject-sh100bn-nairobi/> [2018, July 13].

Cartledge, M. 2003. *Practical Theology: Charismatic and Empirical Perspectives*. Carlisle: Paternoster Press.

Centre on Housing Rights and Evictions. 2008. *Violations of Women's Housing Rights in Kenya's Slum Communities*. [Online], Available: <https://www2.ohchr.org/english/bodies/cescr/docs/info-ngos/COHREKenya41.pdf> [2020, Oct 5].

- Chambers, R. 1997. *Whose Reality Counts: Putting the First Last*. London: Intermediate Technology Publications.
- Chant, S. & McIlwaine, C. 2016. *Cities, Slums and Gender in the Global South: Towards a feminised urban future*, 1st Edition. Routledge, London.
- Christian, J. 1999. *God of the Empty-Handed: Poverty: Power and the Kingdom of God*. MARC. Kindle Edition.
- Cities Alliance: Cities Without Slums. No. date. *About Slum Upgrading*. [Online], Available: <https://citiesalliance.org/about-slum-upgrading> [2018, May 20].
- Christianity.com. 2010. *The Explosion of Christianity in Africa*. [Online], Available: <https://www.christianity.com/church/church-history/timeline/2001-now/the-explosion.html-of-christianity-in-africa-11630859> [2016, June 2].
- Chua, L. 2017. Difference and Humanity Among Christians in Indian Slums. [Online], Available: <https://marginalia.lareviewofbooks.org/difference-humanity-among-christians-indian-slums/> [2020, Oct 12].
- Cochrane, J., de Gruchy, J. & Petersen, R. 1991. *In Word and Deed: Towards a Practical Theology for Social Transformation*. Pietermaritzburg: Cluster Publications.
- Colon, G. 2012. Incarnational Community-based Ministry: A Leadership Model For Community Transformation. [Online], Available: https://www.andrews.edu/services/jacl/article_archive/6_2_fall_2012/02-shortarticles/jacl_6-2_colon.pdf [2017, June 19].
- Comblin, J. 1988. *Cry of the Oppressed, Cry of Jesus: Meditations on Scripture and Contemporary Struggle*. Maryknoll: Orbis Books.
- Conn, H., Ortiz, M. and Baker, S. 2002. *The Urban Face of Mission: Ministering the Gospel in a Diverse and Changing World*. Phillipsburg: P&R Publishing.
- Conradie, E. 2007. The Whole Household Of God (Oikos): Some Ecclesiological Perspectives (Part 1)', *Scriptura*, 94 (2007):1-9.
- Cornelius, P. Transforming Theological Education. [Online], Available: <https://healthyleaders.com/transforming-theological-education/> (2019, June 19).
- Costas, O. 1989. *Liberating News: a Theology of Contextual Evangelization*. Grand Rapids: William B. Eerdmans Publishing Company.
- Cox, H. 1995. *Fire from Heaven: the Rise of Pentecostalism and the Reshaping of Religion in the 21st Century*. Cambridge, MA: Da Capo Press.

- Cox, H. 2009. *The Future of Faith*. New York: HarperOne.
- Croatto, J. 1984. Biblical Hermeneutics in Theologies of Liberation, in *Irruption of the Third World: A Challenge to Theology*. V Fabella & S Torres (eds). New York: Orbis 140 – 168.
- Davis, M. 2006. *Planet of slums*. London: Verso.
- Davis, M. no date. *Slum Ecology*. [Online], Available:<https://orionmagazine.org/article/slum-ecology> [2017, Aug 21].
- Deacon, G. 2012. Pentecostalism and Development in Kibera Informal Settlement, Nairobi. [Online], Available:<https://www-jstor-org.uplib.idm.oclc.org/stable/pdf/41723130.pdf?refreqid=excelsior%3A9f078766b18c5c4f60bc7f7fb328668d> [2020, Oct 9].
- De Beer, S. 2018. Just Faith and Planetary Urbanisation, in S. de Beer (ed.), *Just Faith: Glocal Responses to Planetary Urbanisation* (HTS Religion & Society Series Volume 3), pp. 1–41, AOSIS, Cape Town. <https://doi.org/10.4102/aosis.2018.BK87.01>
- De Beer, S. & Oranje, M. 2019. City-making from below: A call for communities of resistance and reconstruction. *Town and Regional Planning*, (74):12-22.
- De Beer, S. 2020. *Clown of the City*. African Sun Media, Kindle E-Book, ISBN 978-1-928480-84-6
- De Gruchy, S. 2003. Theological Education And Social Development: Politics, preferences and praxis in curriculum design', *Missionalia*, 31(3):451-466.
- Demographia World Urban Areas. 2020. *Demographia World Urban Areas: Built-Up Urban Areas or World Agglomerations 16th Annual Edition*. [Online], Available: Available at: <http://www.demographia.com/db-worldua.pdf> [2020, Dec 17].
- Dillarstone, L. 2016. Umoja Africa 2016: An Adventure with Purpose. *John Catt Educational Limited, Conference & Common Room*, 53(2):24.
- Dykstra, C. 1981. *Vision and Character: A Christian Educator's Alternative to Kohlberg*. New York: Paulist.
- Eales, K. 2005. *Bringing Pit Emptying Out of the Darkness: A Comparison of Approaches in Durban, South Africa, and Kibera, Kenya*. [Online], Available:<http://www.bpd-waterandsanitation.org/web/d/do> [2018, April 2].
- Edinburgh. 2010. Theme Six: Theological Education and Formation. *Witnessing to Christ Today*, vol II.

Ekene, G. 2020. *Culture of Safety and Good Health: Church Response to Drug Abuse Among Adolescents in Uyo*. [Online], Available: <https://www.igi-global.com/chapter/culture-of-safety-and-good-health/252518> [2020, Oct 12].

Faraja, M. 2016. *Theology is Contextual, End of Term Paper Module 3, International MA Program Diaconic Management, K III, 2016-2018*. [Online], Available: https://www.academia.edu/33795806/Theology_is_contextual_-Term_paper [2016, March 19].

Faure, E. (Ed.). 1972. *Learning To Be: The world of Education Today and Tomorrow*. Paris: UNESCO.

Ferris, R. 1990. *Renewal in Theological Education: Strategies for Change*. Wheaton: Billy Graham Center.

Fitch. 2009. Missiology Precedes Ecclesiology: The Epistemological Problem. *Mission Alliance* [Online], January 8, 2009, Available: <https://www.missionalliance.org/missiology-precedes-ecclesiology-the-epistemological-problem/>.

Fox, T. 2012. *Another look at Jesus Before Christianity*. [Online], Available: <https://www.ncronline.org/blogs/ncr-today/another-look-jesus-christianity> [2016, March 14].

Freire, P. 1972. *Pedagogy of the Oppressed*. New York: Herder & Herder.

Friedmann, J. 1992. *Empowerment: The Politics of Alternative Development*. Oxford: Blackwell Publishers.

Gichure, C. 1997. *Basic Concepts in Ethics*. Nairobi: Focus Publications Ltd.

Gifford, P. 1994. Ghana's Charismatic Churches. *Journal of Religion in Africa*. (24):241–265.

Glasser, A. 1989. *Kingdom and Mission*. Pasadena: Fuller Theological Seminary School of World Mission.

Gorringe, T. 2002. *A Theology of the Built Environment: Justice, Empowerment and Redemption*. Cambridge: Cambridge University Press.

Green, L. 1990. *Let's Do Theology: A Pastoral Cycle Handbook*. London: Mowbray.

Guder, D. 2015. *Called to Witness: Doing Missional Theology: The Gospel and our Culture Series*. Eerdmans: Grand Rapids, MI.

Gutierrez, G. 1974. *A Theology of Liberation*. London: SCM.

- Habermas, J. 1978. *Knowledge and Human Interests*, 2nd Edition. London: Heinemann.
- Haight, R. n.d. *Mission: The Symbol For Understanding The Church Today*. [Online], Available:<http://cdn.theologicalstudies.net/37/37.4/37.4.4.pdf> [2020, Oct 26].
- Hakim, M., and Kamruzzaman, M. 2016. Socio-economic Status of Slum Dwellers: An Empirical Study on the Capital City of Bangladesh. *American Journal of Business and Society*, 1(2):13-18.
- Harris, F. n.d. *Black Churches and Civic Traditions: Outreach, Activism, and the Politics of Public Funding of Faith-Based Ministries*. [Online], Available: <https://citeseerx.ist.psu.edu/> [2018, Oct 8].
- Harvey, L. and Knight, P. 1996. *Transforming Higher Education*. Buckingham: Open University Press and Society for Research into Higher Education.
- Hasau, P. 2012. Prosperity Gospels and Enchanted Worldviews: Two Responses to Socio-economic Transformation in Tanzanian Pentecostal Christianity. *Freeman D. (eds) Pentecostalism and Development. Non-Governmental Public Action*. Palgrave Macmillan, London.
- Hassan, G. 2012. Regeneration as an approach for the development of informal settlements in Cairo metropolitan. *Alexandria Engineering Journal*, 51(3):229-239.
- Hauerwas, S., and Willimon, W. 1989. *Resident Aliens*. Tennessee: Abingdom press
- Headley, S.D. 2019. Erratum: A praxis-based approach to theological training in Cape Town. *HTS Teologiese Studies/Theological Studies* 75(1), a5340. <https://doi.org/10.4102/hts.v75i1.5340>.
- Hodson, P., and King, R. 1982. *Christian Theology: An Introduction to its Traditions and Tasks*. London: SPCK.
- Hoekema, A. 1963. *The Four Major Cults: Christian Science, Jehovah's Witnesses, Mormonism, Seventh-day Adventism*. Grand Rapids, Michigan: Eerdmans Publishing.
- Holland, J. & Henriot, P. 1984. *Social Analysis: Linking Faith and Justice*. New York: Orbis.
- Hovil, J. 2005. *Transforming Theological Education in the Church of the Province of Uganda (Anglican)*. PhD Thesis, Stellenbosch University. Stellenbosch..
- Ibrahim, S., & Hulme, D. 2010. Has Civil Society helped the Poor? A Review of the Roles and Contributions of Civil Society to Poverty Reduction, Brooks World Poverty Institute, Working Paper no. 114.
- Idowu, E. 1973. *ATR-A Definition*. SCM

International Narcotics Control Board, 2013, Chapter I: Economic Consequences of Drug Abuse. [Online], Available: https://www.incb.org/documents/Publications/AnnualReports/Thematic_chapters/English/AR_2013_E_Chapter_I.pdf (2019, December 4).

Ital, J. P. 2019. Malnutrition, morbidity and infection in the informal settlements of Nairobi, Kenya: an epidemiological study. [Online] 45(12). DOI: 10.1186/s13052-019-0607-0

James, G. 2015. Urban theology endeavours and a theological vision of hope and justice for post-apartheid South African cities. *Stellenbosch Theological Journal* 2015, 1(2):43–68.

Jayakaran, R. 1998. *Working with The Urban Poor*. World Vision India

Jesson, N. 2011. *Four Basic Principles of Ecumenism*. [Online], Available: <https://ecumenism.net/2011/02/four-basic-principles-of-ecumenism.htm> [2020, Dec 10].

Jones, T. 2018. Prophets, Priests, and Kings Today? Theological and Practical Problems with the Use of The Munus Triplex as a Leadership Typology”, *Perichoresis*, 16(3):63–86.

Justice Initiative. 2014. *Nubian Community in Kenya v. Kenya*. [Online], Available: <https://www.justiceinitiative.org/litigation/nubian-community-kenya-v-kenya> [2020, Oct 11].

Kalilombe, P. 1999. *Doing Theology at the Grassroots: Theological Essays from Malawi*. Zimbabwe: Mambo Press.

Kalugila, S. 2013. *Housing Interventions and Its Influence on Urban Development: Opportunities and Challenges in Mixed Informal Settlements, in Dar es Salaam—Tanzania*. PhD Thesis, Bauhaus University, Weimar.

Kane, J. 1981. *The Christian World Mission: Today and Tomorrow*. Grand Rapids: Baker Book House Company.

Karecki, M. 2002. Teaching to Change the World: Missiology at the University of South Africa. *Missionalia*, 30(1):132 – 143.

Katongole, E. 2017. *Born from Lament: The Theology and Politics of Hope in Africa*. Grand Rapids, MI; Eerdmans Publishing Co.

Katongole, E. 2017. Emmanuel Katongole: Lament and Hope in Africa- An Interview on Faith and Leadership. [Online], Available: <https://faithandleadership-archive.oit.duke.edu/emmanuel-katongole-lament-and-hope-africa/> (2019, Sept 04).

Kenya Population and Housing Census. 2019. *Volume I: Population by County and Sub-County*. [Online], Available: https://africacheck.org/wp-content/uploads/2020/03/2019-KPHC-Volume-II_.pdf [2020, Sep 17].

Kenya Population and Housing Census. 2019. *Volume II: Distribution of Population by Administrative Units*. [Online], Available: https://africacheck.org/wp-content/uploads/2020/03/2019-KPHC-Volume-II_.pdf [2020, Sep 17].

Kenya Population and Housing Census. 2019. *Volume IV: Distribution of Population by Socio-Economic Characteristics*. [Online], Available: https://sentaokenya.org/sdm_downloads/volume-iv-distribution-population-socio-economic-characteristics/ [2020, Oct 11].

Kgatle, M. S. 2017. African Pentecostalism: The Christianity Of Elias Letwaba From Early Years Until His Death In 1959. *Scriptura*, 116(1):1-9.

Kipkemoi, F. 2013. *Impact Assessment of Service Delivery by Non-Governmental Organisations in the Kenyan Arid Lands: A Case Study of Garissa County*, Master's Thesis, University of Nairobi, Nairobi.

Kinyanjui, M. 2020. NMS targets informal settlements within Kibra for upgrade. [Online], Available: <https://www.the-star.co.ke/counties/nairobi/2020-05-26-nms-targets-informal-settlements-within-kibra-for-upgrade/> (2021, May 12).

Koriuki, M., Mbuvi, J., and Musumba, B. 1997. *Water and environmental sanitation needs of Kibera*. [Online], Available: <http://documents.worldbank.org/curated/en/949541468010488251/Water-and-environmental-sanitation-needs-of-Kibera> [2015, Oct 29].

Kraybill, D. 2003. *The Upside-Down Kingdom*. Scottdale: Herald Press.

Kritzinger, J.N.J. 2014. Concrete spirituality. *HTS Teologiese Studies/Theological Studies* 70(3), Art. #2782, <<http://dx.doi.org/10.4102/hts.v70i3.2782>>

Kritzinger, J. 1990. The Church and The City. *In die Skriflig*, 24(2):117-141.

Kuo, L. 2016. Kenya is pressuring thousands of expat NGO workers and volunteers to go home. [Online], Available: <https://qz.com/africa/716518/kenya-is-pressuring-thousands-of-expat-ngo-workers-and-volunteers-to-go-home/> [2017, July 12].

Lausanne Movement. 2004. The Local Church in Mission. *Lausanne Occasional Paper No. 39*

Lausanne Movement. 2011, *The Cape Town Commitment: A Confession of Faith and a Call to Action*. [Online], Available: <https://www.lausanne.org/content/ctc/ctcommitment> [2019, Feb 1].

Linthicum, R. C. 1991. *City of God City of Satan: A Biblical Theology of the Urban Church*. Grand Rapids, Michigan: Zondervan.

Linthicum, R. C. 1991. *Empowering the Poor: Community Organizing Among the City's "rag, tag, and bobtail."* Monrovia, CA: MARC.

Little, K. 1973. *African Women in Towns: an Aspect of Africa's Social Revolution*. Cambridge: CUP.

Lysaught, T. 2007. *Doing Ethics in an Ecclesial Context*. [Online], Available: <https://www.chausa.org/publications/health-progress/article/march-april-2007/-doing-ethics-in-an-ecclesial-context> [2020, Oct 12].

Maimela, S. and Konig A. 1999. *Initiation into Theology: The Rich Variety of Theology and Hermeneutics*. Pretoria: Van Schaik.

Magezi, V. and Tenai, N. 2017. Black Theology and Its Response to Poverty in the Public Sphere – A Case for the Africa Inland Church in Kenya. *Black Theology: An International Journal*, 15(1):60-78.

Maluleke, T.S. 1997. Half a century of African Christian Theologies. *Journal of Theology for Southern Africa*, (99):4-23.

Map data. 2015. Map of Kibera, Nairobi, Kenya. [Online], Available: <https://www.pinterest.com/pin/310466968041175076/>(2017, June 02).

Map data. 2017. Kibera Kenya Map. [Online], Available: <https://mirrorofhopeco.org/wp-content/uploads/2017/05/kibera.png>(2019, July 14).

Maphill. 2011. Where is Kibera Located?. [Online], Available: <http://cranwellkiberaproject.weebly.com/where-is-kibera-located.html>(2017, March 12)

Mark. 2012. *The Marikana mine workers massacre – a massive escalation in the war on the poor*. [Online], Available: <https://libcom.org/news/marikana-mine-workers-massacre-%E2%80%93-massive-escalation-war-poor-20082012> [2017, Oct 10].

Marsh, T. 1971. Theology 3: The Definition of the Church. *The Furrow*, 22(3):140-149.

Mashabela, J.K. 2017. Africanisation as an agent of theological education in Africa. *HTS Teologiese Studies/Theological Studies* 73(3), a4581. <https://doi.org/10.4102/hts.v73i3.4581>.

Masenya, M. 2012. Eating The Louse and Its Larva! The Indignity Of Poverty As Embedded Within Selected African and Old Testament Proverbs.

MATUL. 2010, *Master of Arts in Transformational Urban Leadership*. [Online], Available:<http://urbanleaders.org/maconsortiumpub/philosophy.html> [2020, Nov 23].

- Maxwell, J. 2007. *The 21 Indispensable Qualities of a Leader*. Nashville: Thomas Nelson Inc.
- May, P. n. d. *What is the Image of God? BeThinking*. [Online], Available:<https://www.bethinking.org/human-life/what-is-the-image-of-god> [2017, Sep 3].
- Mberu, B., Haregu, T., Kyobutungi, C. and Ezeh, A. 2016. Health and health-related indicators in slum, rural, and urban communities: a comparative analysis. *Global Health Action*, article 31163, 9,(1).
- Mbiti, J. 1969. *African Religions and Philosophy*. Nairobi: East African Educational Publishers.
- Mboya, T. 2017. Undated Tom Mboya interview (Video). Available: <https://www.youtube.com/watch?v=HO66s4oQuxk> [2017, Dec 05].
- McGiffert, A. 1911. Theological Education. *The American Journal of Theology*, XV(1): 1-19.
- McGiffert, A. 1911. Martin Luther: The Man and his Work. *American Historical Review*, 17(3):598–599.
- McIntyre, A. 2008. *Participatory Action Research*. Los Angeles: Sage Publications
- Mejia, R. 1993. *A Light to Our Path: a Pastoral Contribution to the Synod of Africa*. Nairobi: St Paul Publications.
- Mesters, C. 1995. Listening to what the Spirit is saying to the churches: popular interpretation of the Bible in Brazil. *Voices from the margins: interpreting the Bible in the third world*. R Sugirtharajah (ed). London: SPCK, 407 – 420.
- Minnesota Citizens Concerned for Life Global Outreach. n. d. [Online], Available:http://mcccl-go.org/news_releases/Abortion%20in%20Kenya.pdf [2015, Sep 4].
- Mitullah, W. 2003. Urban Slums Report: The Case of Nairobi, Kenya. *The Global Report on Human Settlements*, 4(2):1-22.
- Mitullah, W. 2003. Understanding Slums: Case Studies for the Global Report 2003. *UN-Habitat (2003) Global Report on Human Settlements 2003, The Challenge of Slums*, Earthscan, London; Part IV: 'Summary of City Case Studies', pp195-228
- Mohamed, S.F., Izugbara, C., Moore, A.M. et al. 2015. The Estimated Incidence of Induced Abortion in Kenya: A Cross-sectional Study. *BMC Pregnancy Childbirth*, vol.15, no. 185 (2015). <https://doi.org/10.1186/s12884-015-0621-1>

Mohamed, S. 2010. *The Role of NGOs in Urban Poverty Reduction: A Case Study Of Kibera, Nairobi*. Masters Thesis, University of Manchester, Manchester City.

Moschetti, D. 1997. *Urban Ministry in Africa: Need for New Models*. Eldoret: AMECEA GABA Publications.

Mother and Child Mission Centre (K). n.d. *Early Childhood Pregnancies & Prostitution – Kenya*. [Online], Available:<http://mcmck.cfsites.org/custom.php?pageid=48555> [2017, July 2].

Moyer, J., Sinclair, A., & Spaling, H. 2012. Working for God and Sustainability: The Activities of Faith-Based Organizations in Kenya. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 23(4), Available: <http://www.jstor.org/stable/41683090> (2019, Sep 3).

Mugambi, J. 1995. *From Liberation to Reconstruction: African Christian Theology after the Cold War*. Nairobi: East African Educational Publishers Ltd

Mumo, P. 1997. *A Study of Theological Education in Africa Inland Church-Kenya; Its Historical Development and Its Present State* PhD Thesis, University of Nairobi, Nairobi.

Mwelu, K. and Anderson, M. 2013. *Kenyan Slum Upgrading Programs: Kisip & Kensup*. [Online], Available:<http://healthycities.berkeley.edu/uploads/1/2/6/1/12619988/kenya.pdf> [2017, Dec 5].

Myers, B.L. 2007. *Walking with the poor: Principle and practices of transformation development*. Maryknoll, NY: Orbis Books.

Nair, D. 2016. *The Colors of Economy - Blue Economy*. [Online], Available:<https://arthamcc.wordpress.com/2016/10/01/the-colours-of-economy/> (2020, Apr 26).

Ndonga, S. 2013. Is Murder! Abortion is Not! It is our Right!. [Online], Available: <https://www.capitalfm.co.ke/news/2013/08/over-400000-abortions-in-kenya-last-year-survey/> [2015, April 4].

New Westminster Dictionary of Christian Theology. 2010. *Contextual Theology*. [Online], Available:https://na.eventscloud.com/file_uploads/ff735620c88c86884c33857af8c51fde_GS2.pdf [2020, May 1].

New Wineskins Missionary Network. 2018. *Theological Education in Kenya*. [Online], Available:<https://newwineskins.org/blog/2018/3/12/theological-education-in-kenya> [2019, Oct 21].

Niemandt, N. 2017. The Prosperity Gospel, the Decolonisation of Theology, and the Abduction of Missionary Imagination”, *Missionalia*, 43(3):213-219.

Niemandt, N. 2019. Missional Leadership. *HTS Religion and Society Series*, 7:i-242. Kindle Edition

Niemandt, N. 2019. A missional hermeneutic for the transformation of theological education in Africa. *HTS Theologiese Studies/Theological Studies* 75(4), a5406. <https://doi.org/10.4102/hts.v75i4.5406>.

Njoroge, R. and Bennaars, G. 1986. *Philosophy and Education in Africa: an Introductory Text for Students of Education*. Nairobi: Trans African Press.

Nolan, A. 1976. *Jesus Before Christianity*. Maryknoll, New York: Orbis Books.

Northern Bridge. n.d. *Public Policy and the Humanities: Public Policy Engagement Toolkit*. [Online], Available:<http://toolkit.northernbridge.ac.uk/> [2017, July 12].

Nyiwung, Mbengu D.. (2010). The prophetic witness of the church as an appropriate mode of public discourse in African societies. *HTS Theological Studies*, 66(1), 1-8.

Obura, F. 2018. Mega scandals hit Kenya hard in 2018- NYS. *The Standard* [Online]. Available: <https://www.standardmedia.co.ke/business-news/article/2001307344/2018-the-year-of-big-eating-nys-scandal> [2019, Nov 17].

O'Connor, A. 1983. *The African City*. London: Hutchinson Publishing Group.

Odede, K. 2018. What a Kenyan Slum Can Teach America About Politics. *The New York Times* 15 November 2018. [Online], Available:<https://www.nytimes.com/2018/11/15/opinion/what-a-kenyan-slum-can-teach-america-about-politics.html> [2019, June 4].

Oguok, S.O. & Smith, C., 2018, 'The Informal God: Outside Schools of Theology', in S. de Beer (ed.), *Just Faith: Glocal Responses to Planetary Urbanisation* (HTS Religion & Society Series Volume 3), pp. 223–252, AOSIS, Cape Town. <https://doi.org/10.4102/aosis.,2018.BK87.08>

Ogwora, T., Kuria, G., Nyamwaka, E. and Nyakan, B. 2013. Philosophy as a Key Instrument in Establishing Curriculum, Educational Policy, Objectives, Goals of Education, Vision and Mission of Education. *Journal of Education and Practice*, 4(11):85-102.

Okola, D. 2019. *Project Kenya: A Plantation Devoid of Canons*. [Online], Available: www.theelephant.info/features/2019/07/25/project-kenya-a-plantation-devoid-of-canons/?fbclid (2021, Jan 03).

Omolo, K. and Ogutu, C. 2016. *Alarm as Kenyan children in slums turn to prostitution to make money*. [Online], Available:<https://www.standardmedia.co.ke/nyanza/article/2000190228/alarm-as-kenyan-children-in-slums-turn-to-prostitution-to-make-money> (2019, Mar 03).

Omondi, D. 2020. Why Low-income Urban Dwellers Define Themselves by Ethnicity (updated). [Online], Available:<https://nation.africa/kenya/life-and-style/dn2/why-low->

- income-urban-dwellers-define-themselves-by-ethnicity-1011492?view=htmlamp (2020, Jan 12).
- Ortlund, G. 2011. Resurrected as Messiah: The Risen Christ as Prophet, Priest, and King. *JETS*, 54(4):749-766.
- Osawe A. I., 2021. Non-Governmental Organisations (NGOs), Sustainable Development and Urban Poverty . *Gobal Scientific Journals*, vol. 9(7), 1283-1301.
- Ott, B. 2001. Globalisation and Theological Education. *Transformation*, 18(2):87-98.
- Otuki, N. 2017. *Lack of title deeds in Kibera costs Kenya Sh100bn – World Bank*. [Online], Available:<https://nairobi.news.nation.co.ke/news/lack-title-deeds-kibera-costs-kenya-sh100bn-world-bank> [2018, July 13].
- Parnell, S. and Pieterse, E. 2014. *Africa's Urban Revolution*. London: Zed Books Ltd.
- Parveen R. 2018. *Int. J. Soc. Sc. Manage.* 5(3):113-124. DOI: 10.3126/ijssm.v5i3.20600
- PASGR 2016, 'On Social Protection for Older Persons', PASGR.com, viewed 12 January 2017, < <https://www.pasgr.org/on-social-protection-for-older-persons/>>
- Pathil, K. 2012. Theological Reflections On The Church From India. *Asian Horizons*, vol. 4(4):677-704
- Pew Research Center. 2011. *Global Christianity – A Report on the Size and Distribution of the World's Christian Population*. [Online], Available: <https://www.pewforum.org/2011/12/19/global-christianity-exec/>[2020, Oct 9].
- Pew Research Center. April 2, 2015. *The Future of World Religions: Population Growth Projections, 2010-2050*. [Online], Available: <https://www.pewforum.org/2015/04/02/religious-projections-2010-2050/> [2021, Feb 13].
- Pew Research Center. 2016. *Religion and Public Life in Overview: Pentecostalism in Africa*. [Online], Available:<https://www.pewforum.org/2006/10/05/overview-pentecostalism-in-africa/> [2018, Oct 5].
- Pierli, F. and Abeledo, Y. 2003. *Global Report on Human Settlements: The Challenge of Slums (Part IV)*. London: Earthscan.
- Phiri, I. and Werner, D. 2013. *Handbook of Theological Education in Africa*. Oxford: Regnum Books International.
- Pillay, J. 2017. The church as a transformation and change agent', *HTS Teologiese Studies/Theological Studies* 73(3), 4352. <https://doi.org/10.4102/hts.v73i3.4352>
- Pobee, J. 1993. *Spirit, Renewal and Ministry*. Accra: Asempa Publishers.

Polkinghorne, J. 2002. *Resurrection: Theological and Scientific Assessments*. Grand Rapids, MI: Eerdmans Publishing.

Pravettoni, R. 2011. Slum population in urban Africa. [Online], Available: <https://www.grida.no/resources/8194> (2016, March 11).

Prescott, I. 1985. *The Contextualisation Of The Christian Faith In The Philippines*. [Online], Available: https://www.academia.edu/36392261/The_Contextualisation_of_the_Christian_Faith_in_the_Philippines [2017, March 20].

Raglow, A. K. 2020. Gender Inequality in the Slums of Africa. Op-Eds & Interviews, Borgen Magazine. [Online], Available: <https://www.borgenmagazine.com/gender-inequality-in-the-slums-of-africa/> 2021, April 8].

Rausch, T. 2017. The Present State of Ecumenism. *Perspectiva Teologia., Belo Horizonte*, 49(1):87-100.

Reader, J. 1994. *Local Theologies*. London: SPCK

Reciniello, J. 2018. *A church that doesn't provoke any crises, a gospel that doesn't unsettle, a word of God that doesn't get under anyone's skin, a word of God that doesn't touch the real sin of the society in which it is being proclaimed?—?what gospel is that?*, [Online], Available: <http://www.catholic365.com/article/9655/a-church-that-doesnt-provoke-any-crises-a-gospel-that-doesnt-unsettle-a-word-of-god-that-doesnt-get-under-anyones-skin-a-word-of-god-that-doesnt-touc.html#> [2019, Feb 12].

Reinstorf, D. 2006. The challenge of Jesus' parables A scholarly handbook for ministers and preachers. *HTS Teologiese Studies/Theological Studies*, 62(1):139-152.

Reyes, G. 2001. Four Main Theories of Development: Modernization, Dependency, World-System, and Globalization. *Nómadas Revista Crítica de Ciencias Sociales y Jurídicas*. 4(2001):2

Ribbens, M.L. and Van Dyke, J. 2018. *Born from Below: Urban regeneration through incarnational theological formation in Guatemala City and beyond*. *HTS Teologiese Studies/Theological Studies* 74(3), a5039. <https://doi.org/10.4102/hts.v74i3.5039>

Robbins, J. (2004). The Globalization of Pentecostal and Charismatic Christianity. *Annual Review of Anthropology*. 33(2):117-143.

Rozko, J. R. 2009. *Toward A Missional Vision of Theological Education: Preliminary Thoughts*. [Online], Available: https://www.academia.edu/4148045/Toward_a_Missional_Vision_of_Theological_Education [2016, Feb 15].

Samuel, V. and Sugden, C. 2009. *A Theology Mission as Transformation of the Whole Gospel*. Reprint Edition: Wipf and Stock.

Samson, J. 2011. *Munus Triplex - The Triple Cure - Christ as Prophet, Priest and King*. [Online], Available: http://www.reformationtheology.com/2011/10/munus_triplex_the_triple_cure.php [2020, Oct 06].

Scheidtweiler, T. and Scholz, I. 2004. *Worlds apart: From villagisation to globalization in one generation*. Nairobi: Konrad Adenauer Foundation.

Schreiter, R. 1985. *Constructing Local Theologies*. New York: Orbis.

Shaw, I. 2014. *What Has Glasgow to Do with Nairobi? The Churches and Rapid Urban Growth in Twentieth-Century Nairobi: A Comparison with Nineteenth-Century Glasgow*. *Studies in World Christianity*, 20(2):166-186

Shin, Sarah. *Beyond Colorblind* (p. 81). InterVarsity Press. Kindle Edition.

Shorter, A. 1991. *The Church in the African city*. New York: Orbis.

Shorter, A. and Onyancha, E. 1997. *Secularism in Africa: a case study: Nairobi city*. Nairobi: Paulines Publications Africa.

Si, O. 2008. Mission as Transformation: An Exploration of the Relationship between Mission and Development', *International Review of Mission*. 97:384-385

Sifuna, D. 1976. *Vocational education in schools: a historical survey of Kenya and Tanzania*. Nairobi: East Africa Literature Bureau.

Simiyu, S, Cairncross, S, and Swilling, M. 2018. *Understanding Living Conditions and Deprivation in Informal Settlements of Kisumu, Kenya*. [Online], Available: <https://link.springer.com/content/pdf/10.1007/s12132-018-9346-3.pdf> [2020, Oct 17].

Smith, C. 2007. *A missiological study of Pentecostal churches in an informal settlement in Nairobi, Kenya*. PhD Thesis, University of South Africa, Pretoria.

Smith, S. 2014. *£100m Integrated Care Fund to Promote Third Sector*. [Online], Available: <https://tfn.scot/news/100m-integrated-care-fund-to-promote-third-sector> [2016, Oct 02].

Stutt, A. 2018. *Curriculum Development and The 3 Models Explained*. [Online], Available: <https://tophat.com/blog/curriculum-development-models-design/> [2020, May 02].

Swart, I. 2006. *The churches and the development debate: Perspectives on a Fourth Generation Approach*. Stellenbosch: Sum Press.

Swart, I. & De Beer, S. 2014. *Doing urban public theology in South Africa: Introducing a new agenda*. HTS Theologiese Studies/Theological Studies 70(3), <http://dx.doi.org/10.4102/hts.v70i3.2811>

Taji. 2018. *Abortion in Kenya: Everything you need to know*. [Online], Available: <https://www.tuko.co.ke/293876-abortion-kenya-everything-know.html> [2019, March 25].

The Fire and the Rose. 2007. *Missional Theology—In Vogue Or Indispensable?*. [Online], Available: <https://fireandrose.blogspot.com/2007/09/pet-iii-missional-theology.html> [2020, Dec 11].

The Foundations Project. 2012. *ECD Recognised as a Hope for the Future*. [Online], Available: <https://thefoundationsproject.blogspot.com/2012/05> [2015, Aug 19].

The Free Dictionary. 2010. *Kimbanguism*. [Online], Available: <https://encyclopedia2.thefreedictionary.com/Kimbanguist+Church> [2016, Aug 11].

The Lancet. 2017. *Health in slums: understanding the unseen*. Editorial, 389(10068):478

Thielsen, A. 1992. *New horizons in hermeneutics: the theory and practice of transforming Biblical reading*. Michigan: Zondervan Publishing House.

Tiersma, J. 1999. What does it mean to be incarnational when we are not the Messiah, in *God so loves the city: Seeking a theology for urban mission*. Van Engen, C. & Tiersma, J. (eds) California: MARC.

Thompson, G. 2010. *What's 'contextual' and what's 'theological' about contextual theology?: A question from an Australian theologian*. [Online], Available: https://cca.org.hk/ctc/ctc07-02/10_geoff_thompson94.pdf [2020, May 02].

Thompson, K. 2017. *The Strengths and Limitations of NGOs in Development*. [Online], Available: <https://revisesociology.com/2017/03/08/ngo-strengths-limitations> [2021, April 20].

Thrupp, M. 2018. *All Things Anglican: Who we are and What we Believe*. Norwich: Canterbury Press.

Torres S. & Fabella, V. (eds). 1978. *The Emergent Gospel: Theology from the Underside of History: Papers from the Ecumenical Dialogue of Third World Theologians, Dar es Salam, August 5-12*. Maryknoll: Orbis Books.

Turok, I. 2015. Informal settlements: poverty traps or ladders to work?. *Econ 3x3*. [Online], Available:<http://www.econ3x3.org/article/informal-settlements-poverty-traps-or-ladders-work> [2016, May 01].

Ukpong, J. 2004. *Contextual hermeneutics: challenges and possibilities, inText and context in New Testament hermeneutics*. Nairobi: Acton Press.

UN-Habitat. 2013. The Challenge of the Slums: Global Report on Human Settlements 2003 – Background studies, *2013 Newsletter*, 4(2). [Online], Available: https://mirror.unhabitat.org/newsletters/hsnet/hsnet_4_2_APR_2013.html [2018, Jan 10].

UN-Habitat. 2002. *Global Urban Indicators Database Version 2*. [Online], Available:<https://unhabitat.org/global-urban-indicators-database> [2015, March 09].

UN-HABITAT. 2008. *Kenya Slum Upgrading Programme Strategy Document*. [Online], Available:<http://www.scribd.com/doc/24935826/UN-HABITAT-and-the-Kenya-Slum-Upgrading-Programme-Strategy-Document> [2015, Jan 27].

United Nations. 2015. *The Millennium Development Goals Report 2015*. [Online], Available:[https://www.un.org/millenniumgoals/2015_MDG_Report/pdf/MDG%202015%20rev%20\(July%201\).pdf](https://www.un.org/millenniumgoals/2015_MDG_Report/pdf/MDG%202015%20rev%20(July%201).pdf) [2018, Jan 20].

United Nations Department of Economic and Social Affairs Population Dynamics. 2018. *World Urbanization Prospects 2018*. [Online], Available:<https://population.un.org/wup/> [2016, Jan 22].

United Nations Environment Programme. 2011. *Urban population Trends, Kenya and Nairobi*. [Online], Available:<https://www.grida.no/resources/8193> [2015, Feb 27].

UN-HABITAT. 2008/2009. *State of the world's cities: harmonious cities*. London: Earthscan.

UN-Habitat 2010, *State of the Cities 2010-11 - cities for all: Bridging the urban divide*. [Online], Available: <http://www.unhabitat.org/content.asp?cid=8891&catid=643&typeid=46&subMenuId=0&AllContent=1> [2016, March 03].

United Nations Human Settlements Programme. 2012. *State Of The World's Cities 2012/2013*. [Online], Available: <https://sustainabledevelopment.un.org/content/documents/745habitat.pdf> [2015, Dec 17].

United States Agency For International Development. 1993. *Nairobi's informal settlements inventory*. [Online], Available: <https://static1.squarespace.com/static/58d4504db8a79b27eb388c91/t/590702f729687f041cba0c2c/1493631746859/Matrix+Nairobi+informal+settlements+inventory+1993.pdf> [2015, March 12].

Urban Training Collaborative. 2020. *Developing Leaders who create Cities of Peace for all People*. [Online], Available:<https://urbantraining.net/> [2020, Nov 23].

Van Eck, E., 2006, 'The Word is life: African theology as biblical and contextual theology', *HTS Teologiese Studies/Theological Studies*, 62(2):679-701.

Van Eck, E. 2009. Interpreting the parables of the Galilean Jesus: A social-scientific approach. *HTS Teologiese Studies/ Theological Studies* 65(1), Art. #308, 12 pages. DOI: 10.4102/hts.v65i1.308

Van Engen, C. & Tiersma, J. 1994. *God so loves the city: seeking a theology for urban mission*. California: MARC.

Vellem, V. S. 2014. Spirituality of liberation: A conversation with African religiosity. *HTS Teologiese Studies/Theological Studies* 70(1). Available: <http://dx.doi.org/10.4102/hts.v70i1.2752>

Vellem V.S. 2015. Unshackling the Church, *HTS Teologiese Studies/ Theological Studies* 71(3), Art. #3119, 5 pages. [HTTP:// dx.doi.org/10.4102/hts. v71i3.3119](http://dx.doi.org/10.4102/hts.v71i3.3119).

Vinay, S. 2014. *The Church and the Child – A Theological Reflection*. Oxford Centre for Religion and Public Life, [Online], Available: <https://www.ocrpl.org/the-church-and-the-child-a-theological-reflection/> [2020, Oct 29].

Volf, M. 1993. The Church as a Prophetic Community and a Sign of Hope. *EuroJth*, 2(1):9-30.

Wahl, P. 2013. Towards Relevant Theological Education in Africa: Comparing the International Discourse with Contextual Challenges. *Acta Theologica*, 33(1):266-293. DOI: <http://dx.doi.org/10.4314/actat.v33i1.14>.

World Council of Churches. 2020 *What We Do*, [Online], Available: <https://www.oikoumene.org/en/what-we-do/just-and-inclusive-communities> [2020, April 26].

Wedel, T. 1957. Evangelism's Threefold Witness Kerygma, Koinonia, Diakonia, *The Ecumenical Review*, 9(3):225-239.

Werner, D and Jeglitza, E. 2016. *Eco-Theology, Climate Justice and Food Security: Theological Education and Christian Leadership Development*. [Online], Available: <https://www.globethics.net> [2020, Nov 03].

West, G. 1995. *Biblical hermeneutics of liberation: modes of reading the Bible in the South African context* (Second revised edition). Pietermaritzburg: Cluster Publications.

Whelan, G. 2002. *Theological reflection and the slums of Nairobi in Slums the challenge of evangelization*.

Williams, T. 2017. *'InContext: Cornel West'*, *The Human Trafficking Institute*, [Online], Available: <https://www.traffickinginstitute.org/incontext-cornel-west> [2020, Dec 09].

Wink, W. 1984. *Naming the Powers*. Philadelphia: Fortress Press

World Bank. 2016. *Smart Cities*, [Online], Available: <https://www.worldbank.org/en/topic/digitaldevelopment/brief/smart-cities> [2017, Dec 15]

World Economic Forum. 2016. *The Role of Faith in Systemic Global Challenges, Global Agenda*. [Online], Available: http://www3.weforum.org/docs/WEF_GAC16_Role_of_Faith_in_Systemic_Global_Challenges.pdf [2017, Dec 15].

World Health Organization. *The prevention and management of unsafe abortion: Report of a Technical Working Group*, [Online], Available: http://whqlibdoc.who.int/hq/1992/WHO_MSM_92.5.pdf [2015, Dec 17].

Yamamori, T. 1998. *Serving with the Urban Poor*. Monrovia: MARC

Zara, N. 2015. *African Proverbs*. [Online], Available: <https://safarijunkie.com/culture/african-proverbs/> [2020, Dec 18].

APPENDIX 2

INFORMED CONSENT LETTER



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department of Science of Religion and Missiology
Theology Building, Room 129

Sheth Otieno Oguok

Box 58605-00200 Nairobi

Umoja Innercore, A154

Re: Informed Consent Letter

I am researching Theological Education with Informal Settlements Leaders in Nairobi: Pedagogy From Below to fulfil the requirements for a PhD in Science of Religion and Missiology. It will involve identifying churches and gathering essential data on 100 church leaders in Kibera.

The process will require about 30 minutes of your time, which will be spent filling in questionnaires and or responding to semi-structured interviews. There shall be no financial gain on your part, and only willing participants will be engaged. All information provided shall be treated as confidential, and anonymity is assured. Data collected will be destroyed should you withdraw, and persons having access to the research data will be identified. You will have the right to either divulge or fail to disclose information, and the researcher has no power over you. You will also not demand any financial benefit or any other support from the researcher or the institution.

Your willingness to participate is highly appreciated.

Thanks,
Rev Sheth Oguok

Signed

Signed

Researcher
Date ...24/07/2014.....

Interviewee
Date.....



**UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA**

APPENDIX 3: ETHICS BOARD

LETTER OF APPROVAL

Die Navorsingskantoor
Mev Daleen Kotzé
Fakulteit Teologie
Lynnwoodweg
Hatfield 0083
Pretoria
06/11/2014

Geagte Dr de Beer

NAVORSINGSREGISTER FAKULTEIT TEOLOGIE:

Dankie vir die voorstel wat ingedien is vir evaluasie.

NAAM: Oguok SO

STUDENTENOMMER: 14321522

KURSUS: PhD

JAAR VAN REGISTRASIE VIR DIE GRAAD: 2014

Neem kennis van die terugvoer van die Evalueerders, die Navorsingskomitee sowel as die Etiek komitee het die voorstel goedgekeur.

Die komitee aanvaar u verduideliking in sake die Titel en beveel die oorspronklike titel aan.

Ek dank u vriendelik vir u samewerking.



— —
Namens

Prof DJ Human

Voorsitter: Navorsingskomitee: Fakulteit Teologie

APPENDIX 4

INTERVIEW QUESTIONS TO PASTOR AND CHURCH LEADERS

1. Briefly describe the composition of your church's leadership
2. What levels of education have you attained?
3. Which seminary did you attend? And which one do you know that operate in Kibera
4. How does your church serve people with disabilities?
5. Describe your ministry to children
6. Why are you in ministry?
7. In what ways is your church engaging in changing Kibera?
8. What do you perceive is the calling of your church?
9. What is your church's position on the relationship between church and state?
10. Are you aware of a pastor's fellowship? What do you think of their effectiveness?
11. What is your Pastors Fellowship's position in politics?
12. How many members do you have in your church?
13. What are the ages of the members? Group them into these categories

Interview Questions for focus groups

1. What kind of training have you received as a pastor/church leader?
2. Do you think theological education is necessary?
3. Which training have you received?
4. What kind of training do pastors and church leaders in Kibera need?
5. How can the majority of church leaders access theological education?
6. What would you consider to be the strengths and weaknesses of the theological education courses provided in Kibera?
7. How can theological schools help you improve your leadership and ministry?

APPENDIX 5

CHURCH STRATEGIC AUDIT TOOL

This tool seeks to measure the health of the local church

1. A Life-Giving Spirituality

Jesus said I have come that you may have life and have it abundantly (John 10:10)

We Are Looking For:

A united community motivated by the love of Christ, built on the authority of scripture and seeking God's guidance

Vital Signs:

Does this Church Have:

a) Demonstration of Christian worship as a lifestyle

1. Church sees community only as a mission field	
2. Church teaching and worship take little account of community needs	
3. Church demonstrates an awareness to integrate worship with realities in the community but has no structured programmes	
4. Church teaching and practice is holistic and has occasional outreach programmes targeting community needs	
5. Church demonstrates a solid commitment to worship experience (Christian lifestyle), which connects with the experience of life in the community.	

b) Evidence of evangelism and a discipling of new Christians

1. No evidence of evangelism in the church	
2. Teaching and training on evangelism but not practised	
3. Church members share their faith with the community members in various ways	
4. The church has some groups and initiatives formed for discipleship and evangelism	
5. Evidence of numerical and spiritual growth in the church due to evangelism/discipleship programmes	

c) Preaching and teaching ministries

1. Relevant teaching and or preaching ministries rooted in God's Word are limited or non-existent	
2. Church demonstrates awareness of the importance of biblical teaching that relates to the community	
3. Church demonstrates a commitment to Scripture and has a significant proportion trained in teaching and preaching ministries.	
4. Church has structures that foster bible study that have large attendance by church members	
5. Preaching and teaching ministries are rooted in scripture and have a vision for the Kingdom of God.	

d) An expectation that God is present and at work in the community.

1. Believers state that God is only at work in the church	
2. Believers not involved in community events – leadership – roles	
3. Church teaching fosters community engagement	
4. Church demonstrates the belief that God is at work in the community through constructive involvement.	
5. Church leading the holistic transformation of the community	

e) Prayer ministry which embraces the life and needs of the community

1. No functional prayer ministry in the local church	
2. Church has a prayer ministry that has limited participation of church members	
3. Church-based intercessory prayer for the community limited to the worship services	
4. The church intercession is driven by comprehensive knowledge and awareness of community needs and issues and not limited to church premises	
5. The church had a healthy prayer ministry that embraces the life and needs of the community.	

f) Use and Demonstration of the gifts of the Spirit

1. Opposition to the use of and manifestation of spiritual gifts in the local church	
2. The use of spiritual gifts is at the expense of the Word of God	
3. The manifestation and or use of spiritual gifts is limited to the Pastor	
4. The church has sound teaching on the gifts of the Holy Spirit with congregational involvement	
5. Church demonstrates the use of spiritual gifts governed by strong biblical teaching	

g) Evidence of Love and care for one another

1. No evidence of love and care for members' physical and emotional needs	
2. Church advocates for love and care among its members	
3. Love and care only provided by the pastor	

4. Church demonstrates care and fellowship for its members (driven by needs that are presented and known)	
5. Church has a structured way of providing for care and fellowship for its church congregation	

2. Engagement in God's Mission

As the Father sent me even so I send you (John 20:21)

We Are Looking For:

An outward-looking church with a clear vision for mission to its local community and respects the dignity of all people

Vital Signs:

a) Evangelism and social action

1. No evidence of evangelism and social action in the church	
2. Evidence of only evangelism or social action	
3. Church teaches on holistic ministry	
4. The church does evangelism and social action as a special program	
5. A holistic ministry where both evangelism and social action are held together	

b) Prophetic witness in advocacy in respect of HIV

1. Church members believe that there is no HIV	
2. The church demonstrates a realization that HIV could be in the church and not only restricted to the community	
3. The church is taking the initiative of teaching and training about HIV to the members	
4. Educating and creating awareness about HIV	
5. Church engaging with civic and opinion leaders concerning HIV	

c) Sharing/Use of resources

1. No giving or sharing of resources with the needy	
2. A few church members meet the needs of church members as and when able	
3. Church has an established ministry to the needy within the church	
4. The church allocates a proportion of its financial resources to meet the needs of its congregation members	
5. Local Church and its members demonstrate a level of generosity regardless of resource limitation in meeting needs in the church and community	

d) Discipleship

1. No evidence of discipleship	
2. Discipleship only focuses on the spiritual	
3. Evidence of discipleship training that embraces /encompasses holistic growth (e.g. spiritual, physical and intellectual);	

4. The church demonstrates holistic discipleship (that embraces the whole of life)	
5. Church members disciple others on holistic discipleship	

e) Involvement in the community.

1. Church members and leaders feel that the church and community are separate	
2. The church demonstrates an understanding that they are part and parcel of the wider community but are not involved.	
3. The church promotes identification with the community to the members	
4. The church does ministry to the community but does not involve the community	
5. The church and community implement programs and together mobilize local resources to solve the felt needs	

f) Discipleship of children and young people

1. No ministry to children and young people	
2. Children and youth in church but no specific ministries for them	
3. The church accepts and recognizes the children and young persons as part of the church	
4. The church sets a department and allocates some resources that deal with children and young people	
5. The church has established and mature ministries which effectively disciple children and young people and allocate resources for this purpose	

g) Care to the most vulnerable in the community.

1. Church demonstrates thinking that God is concerned with the spiritual and not physical	
2. Church demonstrates an understanding that the vulnerable are part of the church membership	
3. The church establishes a ministry to the vulnerable in the community-supported through donations	
4. Ministry members contribute from their resources to meet the physical needs of the vulnerable	
5. Evidence of practical care to the most vulnerable in the community from church and community resources	

3. Leadership that Enables Ministry and Witness Throughout the Body.

Whoever is great among you shall be a servant of all (Matt 23:11)

We Are Looking For:

An involved leadership which seeks to involve the whole church in ministry

Vital Signs:
a) Leadership and development of lay ministries

1. Pastor does everything	
2. Pastor identifies lay ministers	
3. The local church exhibits a style of leadership which encourages the development of lay ministries	
4. Church has clear duties delegated to lay ministers	
5. Church has a significant number of lay leaders involved in ministry with full backing and support	

b) Training and use of others in ministry

1. No training in place at the church level	
2. Training in place for Pastors	
3. Regular training of lay leaders	
4. Trained lay leaders exercising ministry	
5. Lay ministers involved in ministry demonstrates quality and competencies of managing ministry tasks	

c) Delegation of responsibility and authority

1. Church Pastor does everything	
2. Church Pastor does a lot of the critical tasks with a few volunteers	
3. Delegated responsibility that set out in different roles	
4. Church has a team of elders and ministry heads with minimal delegated authority	
5. Church has a structure and officers/ lay leaders that demonstrate confidence in the execution of significant tasks and take full accountability and responsibility for their actions	

d) Nurture of new leaders.

1. The church has no lay leaders	
2. The pastor appoints and changes leaders without consultation	
3. New leaders appointed but no nurturing or mentoring	
4. Church has a team of people who support and mentor new leaders, working alongside the Pastor	
5. Pastor and leaders together nurture and mentor new leaders	

e) Working and team relationship between the Pastor and other leaders

1. No unity and frequent conflicts between the Pastor and other leaders	
2. Occasional conflicts between Pastor and his leaders	
3. The relationship between Pastor and leaders clearly defined.	
4. Church has structures for conflict resolution at the leadership level	
5. Pastor and leaders share the vision and demonstrate unity in their working relationship	

4. Sound Governance

You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. (Matt 20:25)

We Are Looking For:

Transparent and responsible structures within the church which demonstrate, promote and encourage financial integrity and accountable leadership.

Vital Signs:

a) The church is owned by the whole community of believers

1. The church is a personal ministry of the Pastor	
2. Church assets belong to the pastor	
3. The church has some ownership of some assets	
4. The Church committee has full authority over church assets	
5. The whole community of believers owns the church	

b) The church's legal status.

1. Church not registered	
2. Church in the process of seeking legal status	
3. Church under legal cover of another church	
4. Church under a cover and filed for registration	
5. Church fully registered and has a certificate	

c) Separation of the finances from those of the household of the pastor

1. The pastor has possession of all church finances	
2. Separation of finances but not in all areas	
3. Financial structures in place but ineffective	
4. An effective committee in place to oversee all church finances	
5. Finance committee budgets and dispenses support for pastor and support for church ministry	

d) Evidence of transparent accounting with church finances

1. No information about finances/financial reporting	
2. Limited disclosure of financial information	
3. Finance committee established	
4. Reporting systems in place	
5. Total transparency and accountability, including audits for all church finances	

e) Clear structures of accountability that can hold the pastor accountable to the church or denominational leaders and leaders responsible to the pastor.

1. (The) Pastor not accountable to anyone	
2. Some structures in place in "name" – non-functional	
3. Appointed leaders without power	
4. The appointed leaders are given responsibilities and authority	

5. The pastor is fully accountable to the leaders	
---	--

f) Clear governance structures that result in a sharing of powers, responsibilities, and authority

1. Pastor acts alone	
2. The pastor consults with others and then decides	
3. Appointed leadership with functional powers	
4. Appointed leadership working as a team	
5. Leadership structure with shared powers, responsibility and authorities	

g) A Church bank account requiring three unrelated signatories

1. The church has no bank account	
2. Bank account with pastors names	
3. Bank account in place with related signatories	
4. Bank Account in place with <u>one</u> unrelated signatory	
5. Bank accounts in place with <u>three</u> unrelated signatories	

5. Sacrificial Stewardship

As each one has received a gift, use it for one another as good stewards of God's varied grace. (1 Peter 4:10)

We Are Looking For:

A church that recognizes and values its resources, shares sacrificially and avoids dependence

Vital Signs:

a) Evidence of ministry run by the local church using only its resources.

1. No organized ministry in the local church	
2. Church has ministries not funded or only funded externally	
3. Church has ministries supported by ministry members	
4. Church members supporting the ministry team members and budget	
5. Church allocating budget and mobilizing resources from the church and community	

b) Church offers services to neighbours and the local community.

1. Church members consider the strict separation between church and community	
2. Church teaches members to exercise love to the neighbours and local community without discrimination	
3. Church members commit acts of service to their neighbours occasionally	
4. Church members have a positive attitude towards serving others in the community	
5. Members of the church serving their neighbours and the local community	

c) Members' giving

1. Members look to the Pastor as the church financial resource	
2. Members' giving is poor	
3. The members realize that the church is them and belongs to them and needs all their support	
4. A few church members supporting the bulk of church ministry	
5. Members are giving to the local church in terms of time, talents and financial resources.	

d) Stewardship (use) of church resources

1. Members think and believe that they have nothing to give	
2. Church teaching emphasizes good stewardship	
3. The church starts to see the needs it can support in the community	
4. Church recognizes and makes fair use of its existing resources	
5. The church uses its resources, including finance, for purposes other than itself.	

e) Availability of church buildings to the local community

1. Church uses its resources exclusively for itself	
2. Church has an understanding that it could use its resources in service of the community	
3. The church occasionally allows its building to be used by the community	
4. Church premises frequently used by the community at commercial rates	
5. Church buildings frequently made available to the local community at subsidized rates or free of charge	

6. Working in Partnership

For by one Spirit we were all baptized into one body (1 Cor. 12:13)

We Are Looking For:

Churches willing to build networks and actively work in partnership with others

Vital Signs:
a) The pastor is an active member of a pastors' fellowship or local church network.

1. The pastor does not know other networks and is working independently	
2. Pastor aware of other networks but has reservations about a partnership	
3. Pastor collaborates with other Pastors for joint events but not in a network	
4. Pastor demonstrates an awareness of the importance of working in partnership with others and has an informal network with a few selected Pastors	
5. The pastor is an active member of a pastors' fellowship and encourages his flock to participate in the local church network in his catchment area.	

b) The church members, other than the pastor, are encouraged to work with other churches.

1. Church members' involvement limited to their church only	
2. Members are encouraged to work with churches of the same denomination	
3. Church members demonstrate a willingness to work with other churches	
4. Church members actively participate in activities of other churches	
5. An established link of churches from among different denominations	

c) Partnership with local community groups

1. No partnership with local community groups	
2. Church members demonstrate an understanding of the role of the church as an agent of transformation in the community;	
3. Churches working together on spiritual matters	
4. The local church has established and stable links with local community groups	
5. Evidence of Church working in partnership with local community groups	

Scoring:

Trait	QA	QB	QC	QD	QE	QF	QG
1. Live Giving Spirituality							
2. Engagement in God's Mission							
3. Facilitating Leadership							
4. Good Governance							
5. Sacrificial Stewardship							
6. Working in Partnership							
Score							

Total Score: _____

Interpretation of the result:

Level	Description	Scores
1 =	Least healthy	(0 - 35)
2 =	Less healthy	(36 – 70)
3 =	Moderately Healthy	(71 – 105)
4 =	Healthy	(106 – 140)
5 =	Very Healthy	(141 – 175)

APPENDIX 6

List of renowned NGOs in Kibera (mapkibera.org)

NAME OF NGO	SCOPE	POSTAL ADDRESS
ACTION NETWORK FOR THE DISABLED	National	P.O BOX 5837-00200
ADVENTURES IN MISSION - KENYA	International	P.O Box 21347 - 00505 Nairobi
CARE HIGHWAY HUMANITARIAN AID	International	P.O Box 665 - 0062 Nairobi
CAROLINA FOR KIBERA ORGANIZATION	International	P.O Box 10763 - 00100 Nairobi
CHERYL WILLIAMS FOUNDATION	National	P.O Box 68149 - 00200 Nairobi
CHRISTIAN CONCERN MINISTRIES	National	P.O. Box 217 Butere
COMMUNITY ORGANIZATION FOR ENVIRONMENT AND DEVELOPMENT INITIATIVES	National	P.O.Box 15999-00100 Nairobi
COMPASSIONATE SOCIAL CARE ORGANIZATION	National	P.O Box 3392 - 00506 Nyayo Stadium
COURAGE SELF HELP PROGRAMME	National	P.O Box 910 - 00100 Nairobi
FIRST LOVE KENYA	International	P.o. Box 76356 - 00508,Nairobi
FISHERMEN HARVEST PROGRAMME	National	P O BOX 21706, Nairobi
FOR THE CHILDREN'S SAKE FOUNDATION	International	P.O Box 75817 - 00200 Nairobi

FREPALS COMMUNITY NURSING HOME	National	P.O Box 28873 - 00200 Nairobi
FRIENDSHIP AWARDS ORGANIZATION	National	P.O Box 4192 - 00100 Nairobi
HAPPY KENYA COMMUNITY DEVELOPMENT ORGANIZATION	National	P.O Box 590-00518 NRB
HUMANITY FOR ORPHANS ,YOUTH AND WIDOWS INITIATIVES KENYA	International	P.O.Box 54431-00200 Nairobi
KENYA URBAN SLUM SERVICE ORGANISATION	National	P.O BOX 35064 Nairobi
KIANDA JOINT WOMEN ORGANIZATION	National	P.o Box 57352-00200 Nairobi
KIBERA CANOPY	Local	P.O Box 51736 - 00200 Nairobi
KIBERA COMMUNITY SELF HELP PROGRAMMES KENYA	Local	P O Box 49531, Nairobi
KIBERA HUMAN DEVELOPMENT PROJECT	Local	P.O.BOX 21202, Kibera
KIBERA SLUM EDUCATION PROGRAMME	Local	P.o box 7083-00200 Nbi
KIBERA SLUMS COMMUNITY DEVELOPMENT PROGRAM	National	C/O Kibera olympic primary school P.O Box 4007 - 00200 Nairobi
KIBERA SLUMS YOUTH DEVELOPMENT PROGRAMME	Local	P.O.Box 54117,Nairobi
KIBERA TRANSFORMATION AND DEVELOPMENT PROGRAMME	Local	P.O. Box 41626 00100 Nairobi
LWANDA MAGERE COMMUNITY DEVELOPMENT AND RESOURCE CENTRE	National	P.O BOX 3047-00100 Nairobi
Mahwi Educational charity fund	National	P.O.Box 50633-00100 Nairobi
MULTINATIONAL FUND FOR DEVELOPMENT AID	International	P.O BOX 26581 Nairobi
NYISANGO HEALTH MANAGEMENT AND COMMUNITY DEVELOPMENT PROJECT	National	P.O. BOX 18791 Nairobi 00500
PEGGY COMFORT CENTRE	National	P.O Box 32226 - 00600 Nairobi
RESOURCE CENTRE FOR SLUMS	National	P.O Box 1697 - 00200 Nairobi
SAMARITAN'S ARK INITIATIVE	National	P.o box 733241-00200 Nbi
SHIRIKI CHARITY ORGANIZATION	National	P.O Box 801 - 00517 Nairobi

SHIRIKI CHARITY ORGANIZATION	National	P.O Box 801 - 00517 Nairobi
SOLIDARITY FOR ECO - FRIENDLY EFFORTS IN KENYA	National	P.O Box 52210 Nairobi
SPORTS FOR LIFE PROGRAMME	International	P.O Box 8477 - 00100 Nairobi
SPORTS FOR LIFE PROGRAMME	International	P.O Box 8477 - 00100 Nairobi
SPURGEON CHILD CARE KENYA	National	P.o Box 14544 - 00100 Nairobi
ST. LAZARUS COMMUNITY - FOCUS DEVELOPMENT FOUNDATIONS (SAINTLAZ)	National	P.O Box 52405 Nairobi
ST. VINCENT DE PAUL COMMUNITY DEVELOPMENT ORGANIZATION	National	P.O. Box 56486 00200 Nairobi
STARA PEACE WOMEN ORGANISATION	National	P.O.Box 30434- 00100 Nairobi
STRATEGIC COMMUNITY DEVELOPMENT NETWORK	International	P.O. Box 59842 00200 Nairobi
THE CHRISTIAN CONCERN MINISTRIES	National	P.O. Box 217 Butere
THE PATIENTS ASSOCIATION	National	POSTAL BOX 00506-3638, NAIROBI
Uzima Centre Leadership and Development	National	P.O Box 50774- 00200 Nairobi
WESTERN - RIFT SUPPORT ORGANIZATION	National	P.O Box 29738 - 00202 Nairobi